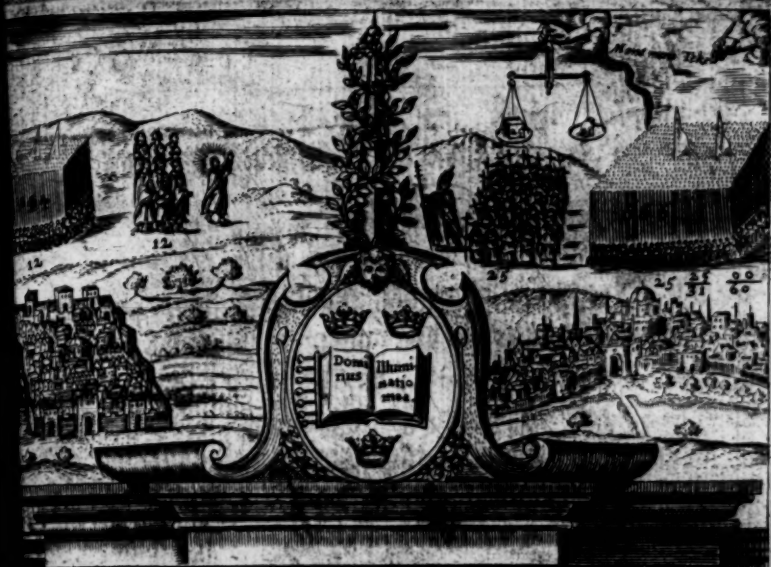


AN INTERPRETATION OF THE NUMBER 666.

Wherein, not onely the Manner, how this Number ought to be Interpreted, is clearely proved and Demonstrated: but it is also shewed, y^t this Number is an exquisite and perfect Character, truly, exactly, and essentially describing that State of Goverment, to wth all other notes of Antichrist doe agree.

With all Knowne objections, solidly, and fully answeared, y^t canbe materially made against it.

By Francis Potter B. D.

Dan: 12. 4.

Many shall runn to and fro, and Knowledge shall be increased.

Oxford Printed by L. Litchfield & are to be sould by R. Mynne & G. Bedell at the signe of St. Paul in Little Brittaine & at the middle Temple date 1647.

W. Marshall sculp:

Mr JOSEPH MEDE's judgement of this ensuing Treatise.

THis discourse or Tract of the number of the Beast is the happiest that ever yet came into the world; and such as cannot be read (save of those that perhaps will not beleeve it) without much admiration. The ground hath been harped on before, namely that that number was to be explicated by some ἀντιστοιχία to the number of the Virgin company & new Hierusalem, which type the true & Apostolicall Church, whose number is alwaies derived from XII. But never did any worke this principle to such a wonderfull discovery, as this Author hath done; namely to make this number not onely to shew the manner and property of that state, which was to be that Beast, but to designe the City wherein he should reigne, the figure and compasse thereof, the number of Gates, Cardinall titles or Churches, Saint Peters Altar, & I know not how many more the like. I read the book at first with as much prejudice against the numericall speculation as might be, and almost against my will, having met with so much vanitie formerly in that kinde. But by the time I had done it left me possest, with as much admiration as I came to it with prejudice.

IOSEPH MEDE.

*

TO
THE READER.

CHristian *Reader*, Grace and wiſdome be multiplied unto thee. If thou knoweſt not to what iſſues the queſtions are driven concerning *Antichriſt*, and the interpretation of this number; nor haſt that knowledge which is requiſit for the underſtanding of it; then I know that that which I have here written will ſeem nothing elſe to thee, but an intricate labyrinth of curious & unneceſſary ſpeculations. I have therefore a double requeſt unto thee: either that thou would'ſt ſtirre up thy induſtry, whereby thou maiſt attaine ſuch knowledge as is required for the underſtanding of it, or elſe that thou wouldeſt make uſe of thy ſobriety, by leaving thoſe things which are above thy reach and capacity, unto thoſe more learned Readers, who even for this very reaſon, that thou doeſt not underſtand it, will, or may draw a probable argument, that this is the true interpretation. For aſſure thy ſelfe it is not in any mans power, much leſſe in mine, to make that ſtreight, which God hath made crooked; nor to make that plaine and eaſy un-

to all men, which by the expreſſe words of the ſcripture is reſtrained only to thoſe that have wiſdome and underſtanding.

But if thou art one of thoſe other ſort of Readers, of whom [a] *Lucilius* ſpeakes, who canſt underſtand more by that which I have written, than I my ſelfe that writ it; thē my requeſt unto thee is, not as his was, that thou ſhouldeſt abſtaine from reading of it; but by how much the more wiſe, and more learned, & more quick of apprehenſion thou art, ſo much the more earneſtly do I deſire, that thou wouldeſt vouchſafe to peruſe this treatiſe, which with very great confidence, and yet not without due humility and ſubmiſſion to thy better judgment, I doe here preſent unto thee. I know that all men are naturally in love, & moſt men raviſhed with their owne opinions & inventions; & I know alſo that the heart of man is evill & deceitfull above all things, and that the maſter-peice of the deceitfulneſſe of mans heart conſiſts in deceiving of it's ſelfe, & laſtly, I know that he which knowes all this, may have a lie in his right hand: yet am I confident that this my confidence concerning the truth of this interpretation, proceeds from evidence of truth and reaſon, and not from the blindneſſe of mine owne minde. I have not uttered it haſtily & unadviſedly, but upon mature, or at the leaſt upon long deliberation, and divers yeeres have now paſſed, ſince ſome chiefe ſubſtantiall points of it, were publiquely declared and defended in the Divinity ſchoole at *Oxford*; and neither then, nor at any time ſince, could I ever heare, or learne any reaſon that could be brought againſt it, which might cauſe me to doubt of the probability or truth of it. Nevertheleſſe if any man either by authority of ſcripture, or evident reaſon, ſhall be able to confute and evince, the poſſibility or probability of this *interpretation*, or of any ſubſtantiall

[a] Caius Lucilius dicere ſolebat ea quæ ſcriberet, neq; a doctiſſimis neq; ab indoctiſſimis ſe legi velle; quod hi nihil intelligerent, illi plus fortaſſe quàm ipſe de ſe. Cicero de Orat.

Anno. 1625.

or

or eſſentiall part of it, I ſhall be then ready and willing, even with mine owne hands, to pull downe theſe, then towers, of mine owne imaginations, and ſhall rejoyce to ſee the ruines and rubble of them, ſerve to levell the ground, upon which a better building may be raiſed. But I am perſwaded better things of this *interpretation* although I thus ſpeake, & ſuch things as accompany the manifeſtatiõ of that truth, which ſhall never be aboliſhed. Let not any man eſteem it the leſſe probable, becauſe it proceeds from one, who is no way eminent, either in the Church or Common-wealth, except it be for his infirmities. Great matters may (and moſt uſuall doe) proceed from mean and unworthy beginnings. A fountaine of precious water may ariſe out of a dry and ſtony plat of ground, although it were otherwiſe barren and unfruitfull; A late nameleſſe writer ſpeaketh fitly to this purpoſe in theſe words *Quòd ſi ita eſt, nec maximis ingenijs licet hujus inventionem numeri, ſibi minùs confidenter arrogare, nec diffitendum tamen eſt poſſe Deum perexiguo ingenio rationem hujus numeri patefacere, dicit enim numerus hominis eſt, id eſt, ut alibi alia de re, & menſus eſt murum ejus. 144. cubitorum, menſura hominis quæ eſt Angeli.* Neither let it ſeem unprobable to any man, that the true meaning and interpretation of this number, having layen hidden for ſo many ages, ſhould in theſe times be found out and revealed. For ſuch happy times as theſe, in which Chriſtian Princes and Common-wealthes, are able and willing to ſtand at defiance with the Pope, and to maintaine truth to his face, theſe are the fitteſt times (as Mr *Fox* noteth) for the manifeſtation of this myſtery, and not heretofore, when no man in theſe Weſterne Churches could affirme the *Pope* to be *Antichriſt*, without apparent danger of his life. The ſame nameleſſe Author whoſe words, I have above alleaged, doth to this purpoſe

Scriptor anonymus de Beſtia Apocalyptica. pag. 140, 141.

In his Comment upon the Apoc.

Comentarius de beſtiâ Apocalypticâ.

purpoſe alſo ſpeak very fitly in theſe words. *Neq; enim res hoc uno indicio vertitur; multa alia ſigna aperta ſunt et approbata, hoc unum adhuc occultum latet & obſcurum, eorum gratiâ veſtiguandum, qui ut* Thomas *de* Chriſto, *ad vulnera; ita hi judicium ſuum de* Antichriſto, *ad hujus explicationem reſervant; neque enim hunc numerum tam inſigniter nobis commendâſſet Scriptura, ſi nunquam fuiſſet revelandus, & quamvis probabile eſt revelandum eſſe ante exitum* Antichriſti, *videmus tamen beſtiam, & reges terræ, et exercitus eorum aggregatos ad bellum faciendum cum* Chriſto, *& exercitu ejus, in ultimo prælio, in quo omnes devicti erunt & profligati. Quærant igitur omnes, veſtigent & ſcrutentur, inventio quærentibus non eſt deſperanda, non-agnitio repugnantibus eſt peſtifera.*

Concerning the interpretation it ſelfe, it ſuppoſeth this number *666.* to be an image and typicall repreſentation of the whole body of *Antichriſt*, that is, of the whole body of his Kingdome, ſtate and Hierarchy: and thus much is generally acknowledged by many writers, and eſpecially by *Cotterius*, who layeth this as a certaine ground, by which the true interpretation of this number ought to be tried and examined. Now if this number be an Image and type of the whole body of *Antichriſt*, then no man ought to imagine that the whole image of *Antichriſt*, is like unto any one particular member, or part of the body of *Antichriſt*; for as the whole image of *Cæſar*, is not like unto the hand of *Cæſar*, nor like unto the head of *Cæſar*; ſo neither is this number being conſidered wholly, applicable to any particular Times, Names, Perſons, Places, or other individuall things or circumſtances belonging unto *Antichriſt*, as divers interpreters have endeavoured to apply it. But he that deſireth to know *Cæſar* by his image, muſt compare head to head, face to face, eye to eye, hand to hand, and foot

to

to foot, and ſo conclud a likeneſſe in generall from an induction of particulars. In like manner he that deſires to know Antichriſt by this number, muſt firſt finde in this number (being conſidered as an abſolute number) ſuch things as are moſt eſſentiall and remarkable in it, and ſuch things by which this number is diſtinguiſhed from all other numbers, and theſe things being found out, muſt be compared, with thoſe things that are moſt eſſentiall and remarkable in that ſtate or government which is Antichriſt, and with thoſe things, by which *Antichriſt* is diſtinguiſhed from all other ſtates and governments whatſoever. Now the Root and Figure of every number, are thoſe things which are moſt eſſentiall and remarkable in it; and by one or both of theſe, every number is diſtinguiſhed from all other numbers, in theſe doe the eſſentiall properties of all numbers conſiſt, and upon theſe chiefly doe all thoſe myſteries depend, which S. *Auguſtine*, and divers other ſacred and profane writers have obſerved to be in numbers.

And concerning thoſe things which are moſt eſſentiall and remarkeable in the Kingdome of *Antichriſt*, to, and with which, the Root and figure of this number being found out, is to be applied and compared; the Scriptures themſelves doe infallibly guide and direct unto them, by an actuall application, of the Root and figure of an oppoſite number, unto ſuch particulars, as are moſt remarkably anſwerable and oppoſite unto them. As for the finding out of the Root, and Figure of the number 666. This cannot be done, but by a kinde of calculation or computation of the number it ſelfe; wherefore it is ſaid in the Text: ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, Let him that hath underſtanding count the number of the Beaſt, that ſo he may finde out the Root and Figure of it, by which the root and foundation of *Antichriſts Hierarchie*,

chie, his originall, his City ſtate, doctrine, and many other particulars are manifeſtly revealed; And this is the effect of the following interpretation, which dependeth chiefly upon the extraction of the root of the number 666, as the words of the Text doe neceſſarily imply, that the right interpretation ſhould doe; and I am ſo confident, that this is the true manner of counting the Beaſts number, that I will be bold (with addition of two words onely) to lay in theſe times of this computation in particular, as *Cotterius* in the time of King *Iames*, concerning his typicall interpretation in generall. [a] *Hæc ſunt in quibus iudiciorum aliam experiri paratus ſum, quæ aſtrui cùm interſit ſi à vero non diſcrepant, à viris doctis precibus omnibus contendo, tum autem à tua Majeſtate, Rex ſereniſſime, ut ij qui regno tuo doctiſſimi ornamẽto ſunt, inquirant in ſingula, notent quod deprehenderint, ijs verò quæ certa videbuntur (ulteriorem adhuc) calculum adjiciant, ut inde ad Eccleſiam Domini fructus aliquis accedat.* As for thoſe which ſhall think ſuch a kinde of interpretation as this is, dark & intricate, and to leane too heavily upon the props of humane arts and ſciences; ſuch when they underſtand theſe words of the Text. *Here is wiſdome, let him that hath underſtanding count the number, &c.* may in them finde a full anſwer to their own objections, in the mean time they may doe well to conſider that S. *Auſtin*, S. *Hierome*, S. *Gregory*, and divers others, have uſed the like, and far more obſcure interpretations than this, of divers other numbers mentioned in the Scriptures. And ſuch their interpretations have been commended by later [b] writers, & eſteemed more fitly applicable to truths

a --*diſcrepant à viris doctis precibus omnibus contendo, tum autem à tua majeſtate Rex ſereniſſime ut ij qui regno tuo doctiſſimi ornamento ſunt, inquirant in ſingula, notent quod deprehenderint, ijs vero quæ certa videbuntur calculum adjiciant, ut inde &c.* Mat. Cotterius *in Epiſtola ad Regem Angliæ dedicatante commentarios in Apocalyp.*

b *Ac nos quidem ut magnopere laudamus Eccleſiaſticos doctores qui explanando ſacris literas, in quibus ne unus apex, aut Iota unum ſine ſingulari conſilio & inſtinctu Dei poſitum eſſe creditur, arcanas & myſticotatas numerorum ſignificationes non minus piè quàm acutè proſequuntur: ſic eos minimè probamus qui idem facere ſtudent in tractandis humanis diſciplinis, & pro veris & propriis rerum naturalium rationibus atq; cauſis, neſcio quæ numerorum & magnitudinum myſteria nobis obtrudunt.* Pererius *lib. 4. de Antiquis Philoſophis cap. 18.*

in

in Divinity, then unto humane arts and ſpeculations. It may therefore be very well acknowledged, that this interpretation is dark and obſcure in ſome degree, eſpecially to ſome men, becauſe it may be eaſily proved, that the true interpretation ought ſo to be. And as it is dark and intricate, ſo muſt it alſo be acknowledged, to be new, and unheard of in former times: In both which reſpects I may ſay of it, as a late worthy writer doth of his new Philoſophy in a very like caſe. *Scio quemadmodũ arduum eſt vetuſtis novitatem dare, obſoletis nitorem, obſcuris lucem, faſtiditis gratiam, dubiis fidem; ita multò magis novis & inauditis, contra omnes omnium opiniones, authoritatem aliquam conciliare & ſtabilire difficilimum.* But all truths which are now old, were once new, and have had their ſeverall oppoſitions. New truths are like new friends, worthy to be tried, though not to be truſted, and I propoſe theſe things to the wiſe and learned, as [b] *Martiall* propoſed himſelfe to his friend, to be tryed and examined firſt, and to be beleived afterward: as it is alwayes wiſdome to truſt an old friend, ſo is it ſomtimes great folly, not to make an exact triall of one that is new.

Gilbertus de Magnete Magneticiſq; corporibus in præfatione ad Lectorem.

b *Si quid Fuſce vacas adhuc amari, Nam ſunt hinc tibi & hinc amici. Vnum ſi ſupereſt locum rogamus, Nec me quid tibi ſum nouus recuſes. Omnes hoc veteres tui fuerunt. Tu tantum inſpice qui novus paratur, An poſſit fieri vetus ſodalis, lib. 1. Epig. 35.*

As touching the method and manner of compoſure of this treatiſe, I do willingly confeſſe, that it is not only inartificiall, but alſo rude and harſh, eſpecially conſidering, how neceſſary a perſpicuous Method, and exquiſit expreſſions had been, in ſo difficult a matter. But I hope the Logick is better then the Rhetoricke, and perhaps there wil not want thoſe, that will quickly put my meaning into better words, and other languages, if it ſhall deſerve them. My only aime hath been to ſpeak ſo, that my meaning may be fully underſtood; and yet I finde, that where I have indeavoured to expreſſe my ſelfe moſt clearely, there have I done as *Iob* did in his

 vexations,

vexations, even darkened Counſell by words without knowledge. But I hope a wiſe, learned, and charitable Reader, will picke out my meaning howſoever, and pardon my unneceſſary tautologies and circumlocutions.

And to the ſerious and ſetled conſiderations, of ſuch ſober minded and judicious Readers, I wholy referr that which I have written. Let ſuch conſider what I ſay (not who ſpeaks unto them) and God give them underſtanding in all things, that hating neutrality of opinion (eſpecially in a matter of ſo great conſequence and [a] neceſſity) they may be both able and willing, if the ſubſtance of that which I have here written be true, to believe it: or if it be otherwiſe, to confute it. In the mean time, and untill I ſhall ſee reaſon to the contrary, I ſhall hope; That among this wood, and hay, and ſtubble, which I have here heaped together, there is alſo ſome *Gold*, and ſome *Silver*, and ſome Pretious Stones (that is ſome long ſought after and deſireable [b] truthes) which being purged and refined from my errors and imperfections, by that fire of which the Apoſtle ſpeakes in the third *Chap:* of the firſt *Epiſtle* to the *Corinthians*, ſhall continue in the Church of God, notwithſtanding any thing which hath been as yet objected againſt it.

Kilmington in Somerſet:
March: 27. 1642.

FRAN: POTTER.

[a] Next unto the Knowledge of Chriſt and him crucified, there is no Knowledge more neceſſary for the Church of God, then the Knowledge of Antichriſt and him revealed.

[b] Of which one is, the reconciling of the meaſures of the new *Hieruſalem*, with thoſe meaſures of the City mentioned in the laſt Chap: of *Ezechiel*, a truth untill theſe times unknowne unto the Church.

The Contents of the Chapters.

CHAP. 1. pag. 1.

The probability of the following Interpretation is briefly and generally propoſed; that opinion of numerall letters being almoſt wholy rejected.

CHAP. 2. pag. 5.

That the myſtery of the number 144, *which is the number oppoſed to* 666, *conſiſts in the ſquare root of it, which is* 12; *and that therefore the myſtery of* 666 *muſt be in the ſquare Root of it alſo.*

CHAP. 3. pag. 9

The manner of the Interpretation more clearely, yet curſorily propoſed. An introduction to the true Interpretation of the number 144 *and the meaſures of the new* Hieruſalem.

CHAP. 4. pag. 13

A diſquiſition concerning the Interpretation of the 16 *and* 17 *verſes of the* 21 *Chap. of the* Revelat: *and a new expoſition of the meaſures of the new* Hieruſalem.

CHAP. 5. pag. 19

A farther confirmation of the precedent Interpretation of the meaſures of the new Hieruſalem.

CHAP. 6. pag. 27.

The Interpretation of the meaſure of the wall of the new Hieruſalem, *or of the* 144 *Cubits.*

CHAP. 7. pag. 32

A farther confirmation of the ſolid and ſquare meaſures above mentioned, ſhewing that the like meaſures are uſed in other places of Scripture.

CHAP. 8. pag. 37.

The reaſon why the new Hieruſalem is meaſur'd by the ſolid and ſquare meaſures onely, that the meaſure and ſtructure of the wall, and the number by which it is expreſſed, doe both typically repreſent the Hierarchie of the Church of Chriſt. The concluſion of this digreſſion concerning the meaſures and numbers of the new Hieruſalem.

CHAP. 9. pag. 42.

That thoſe writers who make the myſtery of the number 144 to conſiſt in the Root of it, ought alſo to have extracted the ſquare Root of the number 666. That the extraction of the ſquare Root is an ancient and uſefull invention by which many famous myſteries have been found out.

CHAP. 10. pag. 48.

What the counting of the number is. What is meant by the firſt Beaſt, the ſecond Beaſt, & the image of the Beaſt mentioned Rev. 13. cap. *That by counting the Beaſts number ſome other number ought to be found out beſides the number 666.*

CHAP. 11. pag. 63.

What it is to extract the ſquare Root of a number.

That

That 25 *is the number that is the Root of* 666, *& remarkably oppoſed unto* 12. *Some objections anſwered concerning the fractions of the root of* 666.

CHAP. 12. pag 77.

That the number 25 *hath been conceived to be a fatall and unfortunate number, by ſuch as knew no relation that it had to Antichriſt, or to the number* 666.

CHAP. 13. pag 82

Of the nature and quality of thoſe particulars, in which the Root and the Figure of the Beaſts number, is to be applied to the Papacie.

CHAP. 14. pag. 86

That Rome *is anſwerable to Hieruſalem, and the Popes Cardinals to Chriſts Apoſtles.*

CHAP. 15. pag 93

That the firſt number of Cardinals, according to their firſt inſtitution and foundation, is chiefly to be conſidered, as that which doth moſt remarkably characterize Antichriſt in his originall.

CHAP. 16. pag 98.

A diſquiſition concerning other particulars, to which the number 12 *is applied in the deſcription of the new Hieruſalem, & particularly of the* 12 *Gates,* 12 *Tribes, and* 12 *Angels.*

CHAP. 17. pag 106.

Of ſuch particulars in the myſticall Babylon, as are

ἀντίστοιχα *to the Gates, Tribes, Angels, and Foundations of the new Hierusalem.*

CHAP. 18. pag. 117.

Of such things as are answerable to the measure of 12000 *furlongs, and the* 12 *manner of fruits growing on the tree of life. The conclusion of all that hath been said concerning the Antitheſis of Things in generall, as it is diſtinguiſhed from that Antitheſis of Numbers which is next to be proved.*

CHAP. 19. pag. 120.

That the firſt decreed and limited number of Cardinals, and pariſh-Prieſts in Rome *was* 25. *And that the firſt number of Churches for Baptiſme, and Pariſhes was* 25 *alſo.*

CHAP. 20. pag. 140.

That the number of the Gates of Rome *was* 25.

CHAP. 21. pag. 148.

That as 12000 *furlongs are the ſolid meaſure of a Cube, whoſe perimeter is equall to the compaſſe of the new Hieruſalem: ſo* 25000 *furlongs are the ſolid meaſure of a Cube, whoſe perimeter is equall in compaſſe to the City of* Rome.

CHAP. 22. pag. 150.

That the Popiſh Creed conſiſts of 25 *Articles, as the Apoſtles doth of* 12.

CHAP. 23. pag. 159.

The concluſion which followeth upon the chiefe part of

of the application above proved, and ſome neceſſary and remarkable Obſervations concerning it.

CHAP. 24. pag. 166.

A briefe and curſory recitall of ſome other leſſe remarkable particulars, in which the number 25 is remarkably applicable to the City and Church of Rome.

CHAP. 25. pag. 172.

That the number 25 is remarkable in divers things pertaining to S. Peters *Church in* Rome. *Of the meaſures of S.* Peters *Altar, and the Characters imprinted upon it and other Popiſh Altars.*

CHAP. 26. pag. 176.

That the number 25 is an affected ſymbolicall device among the Papiſts: Of the Maſſe of Chriſts five wounds, five times multiplied and repeated. Of their Jubelies, and affectation of the twentie fifth day of the moneth.

CHAP. 27. pag. 180.

Objections anſwered concerning the fractions of the Root of 666. That the Root of 666 is more exactly applicable to the Papacie, then the Root of any ſquare number could have been.

CHAP. 28. pag. 190.

A farther and a full anſwer to all objections about the Root of 666, drawn from the conſideration of the figure of that number, by which the figure

of

The Contents.

of the City of Rome *is exactly expreſſed.*

CHAP. 29. pag. 202.

Objections anſwered, and difficulties cleared, (even to ſuch as have no knowledge in Arithmetick) concerning thoſe ſolid figures and numbers, by which the ſeverall meaſures of the compaſſe of Rome, *and the new* Hieruſalem *may be found out. Alſo ſome other objections breifly anſwered.*

Corrigenda.

Pag. 24. l. 8. *for*, 18000 22500, *read* 18000 to 22500. pag. 25. l. 26. *for*, meaſure, *read*, meaſured. p. 52. l. 4. *for* Papiſt, *read*, Papiſts. p. 53. l 8. *for* Funaius, *read*, Funccius. p. 53. l. 11. *for*, Pipina, *read*, Pipino. p. 65. l. 10. *for*, which is, or can be contained in, *read*, by which we can truely expreſſe. p. 65. l. 14. *for*, which is or can be contained in, *r.* by which we can truly expreſſe. p. 85. l. 20. *for*, Papiſt, *read*, Papiſts. p. 97. l. 7. *for*, conſiſt, *read*, conſiſts. p. 112. l. 27. *for*, 121, *read*, 122. p. 128. l. 25. *for*, Muſconus, *read*, Moſconius. p. 130. l. 22. *for*, with, *read*, which. p. 133. l. 9. *for*, cœmeſterium, *read*, cœmeterium. p. 135. *in the marginall note*, *for*, Azur, hoc, *read*, Azur nominibus &c ——) hoc. p. 138, *blot out the laſt words of the marginall note, beginning at theſe words*, As perhaps it is intimated &c. p. 146. l. 25 *for*, ſpeaking either of his owne time, or of that time in which *Georgius Braunius* writ his &c. *read* ſpeaking either his owne words, or the words of *Georgius Braunius* in his &c. p. 147. l 3. *for*, ſapereſunt, *read*, ſuperſunt. p. 156. l. 19. *for*, promiſed, *read*, premiſed. p. 149. l. 12. *for*, milliarum. *read*, milliarium.

AN INTERPRETATION OF THE NUMBER 666.

CHAP. I.

The probability of the following interpretation is briefly and generally proposed; that opinion of numerall letters being almost wholly rejected.

AMONGST those many and sundry opinions which divers men of different judgements & apprehensions have uttered concerning this number 666. there is not any one which either seems more probable, or is more true in it selfe, then

then the opinion of those Interpreters, who well considering that, *Oppositorum eadem est ratio*, have therefore endeavoured to find out the true interpretation of this number by comparing it with the number 144, to which this number of the beast is evidently opposed. And this ground of theirs, for the manner of the interpretation, is to be esteemed so much the more probable, by how much the lesse successe they found in it. For if this manner of interpretation seemed probable to them, to whom the truth of its application was unknown; how much more would they have stuck unto it, had they but known how many and how great misteries their farther prosecution of it might have revealed both to themselves and others.

As for that opinion concerning the numerall letters of the [a] name λατεινος, although it have some clearenesse and evidence in respect of the truth of its application, yet it is most uncertain and obscure in respect of the manner of the interpretation; there being no example in the Scriptures of any number so counted, or any name so characterized: & also the words of the text seem plainly to crosse all such interpretations of any name whatsoever, in that it is expressly said, *Let him that hath Understanding count*

[a] Valdè à scopo aberrant, meo judicio, qui putant Sp. Sanctum his verbis de numero NOMINIS Antichristi agere. *Alchasar in 13 cap. Apocalyp.*

Si quis habet sapientiam, *computet Numerum*; nullam de NOMINE facit mentionem, sed tantummodò, *computet* NVMERVM *Bestiæ*. At deinde, *Et* NVMERVS *ejus* (absq; ulla NOMINIS interpositione) *est 666. Petrus Bongus de numerorum mysteriis. pag. 156.*

count the number of the beaſt. It is not ſaid (as it is obſerved by many) *let him count the name of the beaſt*, or the numerall letters in his name: but this manner of ſpeaking is rather purpoſely avoided by S. *John*, as *Cotterius* affirmeth ſaying, *quemadmodum loqui*, NOLUISSE *Johannem certiſſimum* eſt. Beſides it is obſerved, that the number of the Beaſt, and the name of the Beaſt, are two things plainly diſtinguiſhed in the text; and therefore it is not likely the counting of the number, and the counting of the name ſhould be all one; much leſſe, that the name ought to be counted, & not the number: whereas they that have underſtanding are adviſed by expreſſe words of the text to count the number, not the name. Wherefore, although I will not deny but that the holy Ghoſt may in a ſecond ſenſe (as it were) indirectly and obliquely glance at the name of the Beaſt by this number; yet that this ſhould be the chiefe and maine myſtery which is to be found out by this number, there is no probabilitie at all, as [a] divers learned Interpreters doe willingly acknowledge.

[a] Quia ut Hieronymus in ea Chriſti verba, Mat. 24 *Qui legit, intelligat*, ſapienter ait, Quando ad intelligendum provocamur, myſticũ monſtratur eſſe quod ſcriptum eſt. Similiter ergo in præſenti, verba illa, *His ſapientia eſt*, non patiuntur, ut præcipuus ſenſus Antichriſti nomen reſpiciat. Alcha. far in 13. c. Apo.

Et quidem reverà non tam *nominis* Beſtiæ, quam *Beſtiæ* ipſius numerus eſt: quomodò etiam ſtatim vocatur. Numerus autem nominis ideò tantùm dicitur, quòd nominis Beſtiæ literis in numeros relatis (Deo ita diſponente) contineatur. Com. Apocal. Cantabrigiæ nuper editus. Nomen χαϱαγμα numerum conficit à Sp. ſancto notatum; numerum autem myſticum quo indicatur cujus proſapiæ ſit Beſtia, Idem pag. 216.

But as touching the chiefe and principall meaning, that there may be found out ſuch a kinde of interpretation as may be warranted by an expreſſe Example in the holy Scriptures; And ſuch an Interpretation, as the precedent & ſubſequent words of the text, may, not onely ſeem to admit of, but neceſſarily to inforce; and ſuch an interpretation, as doth eſſentially and accurately deſcribe that ſtate of government, to which all other notes of Antichriſt agree; there is no way more probable, or more agreeable to reaſon, nor any way leſſe repugnant to the writings of the chiefeſt interpreters, then to proſecute the grounds already laid by thoſe, who haue indeavoured to finde out the myſtery contained in this number, by comparing it with the number 144, to which this number *666*, is (as it were) the *anti-numerus*, & muſt therefore be interpreted after the ſame manner, and in the ſame particulars applyed to the Synagogue of Antichriſt, as the number 144 ought to be interpreted, and as it is in the Scriptures applied to the Church of Chriſt.

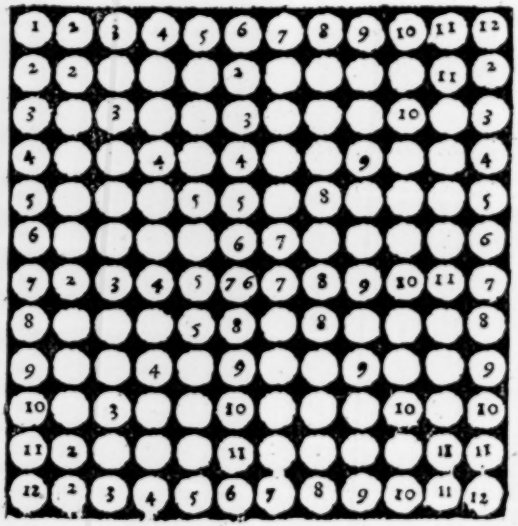
CAP. 2.

CAP. 2.

That the myſtery of the number 144, *which is the number oppoſed to* 666, *conſiſts in the ſquare root of it, which is* 12; *and that therefore the myſtery of* 666 *muſt be in the ſquare root of it alſo.*

AND now concerning the manner how this number 144 ought to be interpreted, it is already agreed upon, as it were, by a general conſent as well of the ancient as of the later interpreters, that the only, or at leaſt, the chief cauſe why this number was choſen rather then any other to be the meaſure of the wall of the celeſtiall Jeruſalem, is, becauſe this number is raiſed, and built upon the number 12, which being multiplied into it ſelfe, produceth this ſquare number 144. For as this number 144 is raiſed and built upon the number of 12 onely, and cannot poſsibly admit of any other number to be the root and *baſis* of it (as is evidently knowne to all that have skill in Arithmetick to count numbers, and extract the roots of them) ſo neither can the Church of Chriſt admit of any other foundation then that which is already laid by the 12 Apoſtles. As therefore this number 144 is built upon 12 unities, ſo is the Church

of Chriſt upon the 12 Apoſtles. And as the number of 12 is more conſpicuous and remarkable in this number 144, then any other number, becauſe it meaſureth not onely the bottome or root, but the ſides and rankes of it alſo, as will plainly appeare to any one that conſidereth and counteth the ſides and unities of this ſquare figure following, where the number 144 is ſet down in due order, the unities being placed according to right angles and equall diſtances one from another.



I ſay therefore, as the number of 12 is more conſpicuous and remarkeable in this figurated number conſiſting of 144 vnities, then any other number: ſoe it is evident, that the number of 12 is more conſpicuous and remarkeable in the Church of God, then any other number whatſoever. And hence it is that this number 12 is rehearſed and repeated above one hundred forty and foure times in the Scriptures, and is in them ſo often uſed, and in ſo many and ſo diverſe particulars applied by the ſpirit to things pertaining to the Church, that we cannot but acknowledge this number to be choſen, and as it were affected by the Holy Ghoſt rather then any other. And although the number 144, may truly bee ſaid to be Gods number in a more particular manner, then many other numbers uſed in the Scriptures, becauſe it repreſenteth the figure of the Citty, and in generall, the forme and ſtructure of the Church, and Hierarchie thereof, (as ſhall be ſhewed) yet it cannot ſo properly be called Gods number, as the number 12, which almoſt in all materiall reſpects is applicable to the Church, and is uſed in the Scriptures alwaies, as *numerus certus pro certo*, and not as *numerus certus pro incerto:* in which ſenſe

it

it muſt needs be granted that the number 144 doth ſignify and repreſent the Church in generall. For, it is not, in it ſelfe, being wholy conſidered, applicable, as the number 12 is, to any particular times, perſons, or places, or other particular things, mentioned in the Scriptures; but only in reſpect of the root or *baſis* of it, which is 12. For there were 12 Tribes, not 144; and 12 gates in Jeruſalem, not 144; and 12 Apoſtles, not 144. And ſo it may be ſaid of many other things. And, whereas the number 144 is no where mentioned in the Scriptures, but only in the 21 of the Revelation, it muſt needs be granted, that it is not there ſaid to be the meaſure of the Wall (which doth in that place ſignify the ſpirituall building of Gods Church) becauſe there then were, or, at any time ſhould be preciſely ſo many, & no more faithfull Chriſtians, or living ſtones built upon the 12 foundations there named; but that we might thence learne, that how great or how little ſoever the number of faithfull Chriſtians ſhould be, yet they muſt be all built upon the foundation of the 12 Apoſtles, as the number 144 is built upon 12 unities. And hence, that is evident, which moſt interpreters grant, that this number 144 was choſen to be the meaſure of the

wall

wall of the new *Ieruſalem* for this reaſon only, or for this reaſon chiefly, becauſe it is the only ſquare number which can be raiſed and built upon 12 unities, as is clearly known to all thoſe that haue underſtanding to extract the roots of numbers.

CHAP. 3.

The manner of the interpretation more clearely, yet curſorily propoſed. An introduction to the true interpretation of the number 144 *and the meaſures of the new Hieruſalem.*

AND now, although I may take this for granted, (for the reaſons above rehearſed,) that this number 144 is not in it ſelfe any way particularly to be applied to Gods Church and people, but only in reſpect of the number 12, which is the root and *baſis* of it; and ſo might accordingly proceed, ſhewing, that the nnmber 666, is not in it ſelfe applicable to any Times, Names, Perſons, Places, or other circumſtances belonging to Antichriſt (as many vainely and fruitleſſely have endeavoured to find out) but only, that the root of this number 666 (whatſoever number it be) muſt be the number, which is, in many particular reſpects,

applicable to the kingdome of Antichriſt; and that, as the number 12, which is the ſquare root of 144, is more properly ſaid to be Gods number then the number 144, becauſe it is a number which God would have conſpicuous and remarkable in the founding of his Church, and divers other reſpects, both above that and all other numbers: ſo in like manner that number which is the ſquare root of the number 666, muſt more properly belong to Antichriſt, then the number 666, as a number which Antichriſt would have conſpicuous & remarkable both in the founding of his Kingdome, and alſo in divers other reſpects, above any other number whatſoever: although, I ſay, I might proceed to proſecute theſe grounds already laid, and taken for granted by learned interpreters, to ſhew what number is the root of the number 666, and how it doth accurately and eſſentially deſcribe, and characterize the Citty, State, and Hierarchie of Antichriſt; yet leaſt J might ſeem to ſome to build that, which I am fully perſwaded and reſolved to be a certaine & infallible truth, upon weake & unſure grounds; I will therefore yet farther cleare the manner of this interpretation, before J touch the truth of its application.

And

And firſt, that I may not rely upon the bare authority of others, concerning the true and naturall expoſition of the number 144, which in the 21 of the Revelation (in which place onely it is named) is ſaid to be the meaſure of the wall of the new Ieruſalem; I will endeavour to make it manifeſt to ſuch as have underſtanding, and to ſuch as will not ſhut their eyes againſt it, that, howſoever the number 144 is there expreſſed, yet the number 12 is chiefly intended.

And that I may make this to appeare, it is neceſſary that I ſay ſomething of the Viſion it ſelfe in generall, pointing at that which this glorious ſtructure of the new Jeruſalem doth ſhadow forth unto us. Concerning which, although I am not ignorant, that many ancient interpreters have affirmed, that the glorious and happy eſtate of the Church triumphant in heaven is here ſet forth unto us: yet as Mr *Forbes* and very [a] many other writers both ancient and modern have obſerved all things in this Viſion mentioned, are ſo exactly applicable to the Church militant here on earth, that, almoſt from every line & word, there may be an argument drawn to prove that the Church militant, and not the Church triumphant, is chiefly by this deſcription

[a] Rupertus in Apoc. Victorinus Pictavienſis qui ſcripſit Commentaria in Apoc. vixit anno 300. B. B. 1. 2. 10. Tom. 3. pag. 142. Andreas Epiſcop. Cæſariæ *in his Commentaries on the* Revel. *ſaith, that this viſion is* typus præſentis Eccleſiæ.

tion to be underſtood. J ſhould digreſſe too farr if I ſhould ſtay to make this truth evident, by ſuch particular inſtances, as might be brought out of the text. And becauſe J ſuppoſe it is ſufficiently knowne to all thoſe who have ſeriouſly ſtudied to find out the true meaning of this Viſion, I will therefore inſtance only in the meaſures and numbers (which as they ſeem moſt to diſagree from this my interpretation, ſo are they moſt to my purpoſe) endeavouring to find out ſuch a true and naturall expoſition of them, as ſhall not only be agreeable to the ſcope of the Viſion in generall, but alſo neceſſarily inforced by the words of the text immediatly going before and following after. And although I know that this expoſition which I ſhall bring, will not ſeem probable to many that read it, yet will I ſet it down howſoever, leſt upon their ſecond and better conſideration of ſuch reaſons & probabilities as are brought for it, they ſhould judge it rather to be received then any other. Eſpecially, being, all other interpretations, which are uſually given of theſe meaſures, are for the moſt part frivolous, and frigid, and ſuch as carry ſuch a kinde of emptineſſe with them, as is not agreeable to that weight of matter which ſeems to ballance the other parts of this Viſion.

CHAP.

CHAP. 4.

A diſquiſition concerning the Interpretation of the 16, and 17 verſes of the 21 Chapter of the Revelation, and a new expoſition of the meaſures of the new Hieruſalem.

THE words of the Text, in which theſe meaſures of the City and Wall are expreſſed, are theſe which follow in the 21 of the Revelation.

16. *And the City lyeth foure-ſquare, and the length is as large as the breadth: and he meaſured the City with the reed, twelve thouſand furlongs: the length, and the breadth, and the heighth of it are equall.*

17. *And he meaſured the wall thereof, an hundred and forty and foure Cubits, according to the meaſure of a man, that is, of the Angell.*

Firſt, it is to be conſidered, that the furlongs and cubits, here uſed by the Angell, are, in the laſt words, ſaid to be the meaſure of a man. Wherefore it is diligently to be conſidered, and enquired, how many kindes of meaſuring by furlongs and cubits are uſed by men. For, there can no other cauſe be imagined, why theſe words, *menſura hominis quæ eſt angeli*, ſhould

have been added, but that they ſhould be an expoſition to the former, and as it were an anſwer to ſuch doubts and objections as might ariſe from them. It is likely therefore that the true interpretation of theſe words, will be as a key to open all that is ſpoken concerning the meaſures above named. Now, if it had been ſaid, the cubits are the cubits of a man; or, the furlongs are the furlongs of a man; then it had been probable that theſe words were added, leſt the juſt length of the furlongs or cubits ſhould have been miſtaken; but foraſmuch as it is ſaid, Μέτρον ἀνθρώπου ὅ ἐστιν ἀγγέλου, it is the Meaſure of a man which the Angell uſeth. The words ſeem to intimate, that the danger of miſtaking lieth rather in miſunderſtanding the manner of meaſuring by furlongs and cubits, then in miſtaking the true length of the meaſures which are named. And if ſo; then that manner of meaſuring which is here meant, is not that which is moſt commonly uſed among men, or in the ſcriptures. For then there had been no danger of miſtaking it, or cauſe why this expoſition ſhould have been added. It ſeems therefore, that, this kinde of meaſuring by furlongs and cubits, which the Angell doth in this place uſe, doth properly belong to a man;

and

and yet ſo, that it is not that kinde of meaſuring which is moſt commonly and moſt ordinarily uſed, either by men, or in the ſcriptures. And now to finde out, what this not ſo uſuall, although moſt proper kinde of meaſuring is; it is diligently to be enquired, how many kindes of meaſuring by furlongs, or cubits, or by any other ſuch like meaſures, are at all vſed among men. And upon this inquirie there are three kindes of meaſures, and three only, which will offer themſelves to our conſideration. For as there are onely three ſeverall kindes of quantities, which are commonly called, *linea, ſuperficies, & corpus*, that is, Length, Breadth, and Thickneſſe: ſo there are three kindes of meaſures, uſed by men, which are properly anſwerable to theſe three kindes of quantities, and are called Lineall meaſure, Square meaſure, and Solid meaſure; and without theſe meaſures, the quantities above named, can neither be truly expreſſed nor rightly underſtood.

And now, being there are but theſe three waies by which a man may meaſure ſuch a ſolid figure as this City is here deſcribed to be, it muſt needs be granted, that this meaſure of 12000 furlongs, is either the Lineall, or the Superficial, or the Solid meaſure of this Citie: and

if

if that meaſure of theſe three, which is moſt commonly uſed among men and in the Scriptures, muſt be rejected in this place, for the reaſon above ſaid, then in all probability Lineal meaſure, the firſt of theſe three above named, which is far more commonly uſed in the Scriptures and among men then either of the other, muſt not be underſtood in this place; and ſo by conſequence theſe 12000 furlongs can neither be the meaſure of one of the ſides of this Citie, nor of the compaſſe of it.

But ſuppoſing that the holy Ghoſt ſpeaketh properly, in ſetting downe the meaſures of this Citie, and after the manner of men, (as the words of the text laſt above recited doe intimate and evince) it is no hard matter, even by the words themſelves to determine, not onely which of theſe three meaſures is not, but which of them is, here to be underſtood. For firſt, it is diligently to be conſidered, what kind of quantitie that is, which is here ſaid to be meaſured by the Angell. And ſecondly, it is accuratly to be obſerved, that the meaſure of 12000 furlongs, is not here ſaid to be the meaſure of the Length, nor of the Breadth, nor of the compaſſe, nor of the ground-plat or *Area*, nor of the ſides of the Citie; but only of the Citie it ſelfe, which

is

is here ſet downe plainly to be a ſolid Cubicall figure, containing three dimenſions. This meaſure therefore of 12000 furlongs, is the meaſure of a ſolid Cubicall figure, and therefore in proprietie of ſpeech, and according to the manner of men, it muſt of neceſſity be underſtood to be a ſolid meaſure. If the meaſure of the length, or of the breadth, or of the compaſſe of this Citie, had been ſaid to have been 12000 furlongs, then who would, or who could have underſtood it of any other meaſure but lineall meaſure onely? ſo likewiſe being the Citie it ſelfe is ſaid to be meaſured 12000 furlongs, or as the Rhemiſts tranſlation hath it, *for twelve thouſand furlongs*; who will, or who can, eſpecially according to the manner of men, underſtand the meaſure of a ſolid figure to be any other then a ſolid meaſure? And although it may ſeeme unprobable, that an Angell ſhould expreſſe the magnitude of this Citie, by a phraſe and a meaſure borrowed rather from the ſchooles of geometry (which hath taught men to meaſure plaine and ſolid figures with ſquare and ſolid meaſures) then from the book of the Scriptures, wherein this kind of meaſuring is ſeldome or obſcurely uſed; yet for this very cauſe, is this interpretation the rather to be embraced.

braced. For the holy Ghoſt would never have vouchſafed to have anſwered this objection ſo appoſitely by theſe words following, *menſura hominis quæ eſt Angeli*, except humane reaſon might with probability have urged it.

From the words of the text therefore, and from that manner of meaſuring which properly belongs to men, and is commonly uſed by them, it followeth that the meaſure of 12000 furlongs here named, muſt needs be underſtood of ſolid furlongs, there being no other manner of meaſuring ſolid figures, either poſsible or uſuall among men, but only by ſolid meaſures. For it is not poſsible for a man to finde out, and to know the true quantity of a ſolid body, either *intuitivè*, as Angels doe; or, *applicativè*, as in lineall meaſures, but onely *diſcurſivè*, and *per ratiocinium*, by the diſcurſive faculty, and by counting and calculating numbers, which as it is the proper Act of mans reaſon onely, ſo is it here, for this reaſon onely, or for this reaſon chiefly ſaid to be the meaſure of a man.

CHAP.

CAP. 5.

A farther confirmation of the precedent interpretation of the Meaſures of the new Hieruſalem.

AND this interpretation of theſe 12000 furlongs, may farther and evidently be confirmed, becauſe according to this interpretation, the compaſſe of this new *Hieruſalem*, doth in all probabilitie, and for all that can be ſhewed to the contrary, exactly agree with the compaſſe of the ancient and literall *Hieruſalem*; and alſo with the compaſſe of that Citie, which is by the Prophet *Ezekiel* in his laſt Chapter meaſured and deſcribed. Of which Citie, as alſo of the heavenly *Hieruſalem*, the words of *Villalpandus*, *lib. 2. cap. 21. pag. 118.* upon the 48. chap. of *Ezekiel* are very probable and remarkable, where, ſpeaking of that Citie deſcribed by *Ezekiel*, he ſaith as followeth, *quo loco nulli dubium eſſe debet, novæ Hieroſolymæ mentionem fieri, ex latere Chriſti olim fundandæ, nunc verò fundatæ, ſuper fundamentum Apoſtolorum & Prophetarum, ipſo ſummo angulari lapide Jeſu Chriſto; at in omnibus antiquæ urbis, reſpexiſſe diſpoſitionem, partes, earumq; nomina* & Menſuras, *nulli vel mediocriter ea perpendenti, dubium eſſe ul-*

là ratione poterit. Jn which words *Villalpand* confidently affirmes two things. Firſt, that that Citie, deſcribed by the Prophet *Ezekiel*, is the ſame with this new *Hieruſalem* of which Saint *John* ſpeaketh. And this is alſo affirmed by [a] *Gracerus*, by [b] *Viegas*, [c] *Serranus*, [d] *Hector Pintus*, [e] *Cornelius à Lapide*, *Gaſpar à Melo*, and divers others, as a certaine and undoubted truth. Secondly,

a Ad Prophetiam Ezechielis quod attinet, de novo templo & novo Jeruſalem omnes contextûs circûſtantiæ loquuntur, Prophetam non de materiali ædificio, ſed de myſtico templo agere.—Deinde Apocalypſis Johannis ubi hanc Ezechielis Prophetiam imitatur & ex profeſſo explicat, apertiſſimè dicit hanc novam Hieruſalem à Deo ex cœlis deſcendere paratam, ut ſponſam ornatam viro ſuo.—Nomen Civitatis ab Ezechiele dicitur *Iehovah ibi* non quòd talis urbs aliquando futura ſit, quæ vulgò ſic appelletur; ſed quòd prophetiæ indicetur *Deum Opt. Max.* in æternâ illâ Hieruſalem Eccleſiæ ſuæ ſemper præſtò futurum; ſive ut Johannes noſter in Apocal. hoc rectè exponat & explicet, *Deum* & *Agnum* in eâ thronum habituros. Quod etiam Thargum Ionathan in prædicto Ezechielis loco agnoſcit. *Gracerus* in 9. cap Danielis. b In Commentariis fusè oſtendimus templum & Civitatem Ezechielis non ad materialem illam Hyeroſolymorum, ſed ad Eccleſiam in Chriſto in terris fundatam pertinere, atq; adeò non myſticè ſed ſecundùm literam omnia quæ de ejuſmodi ædificiis à Propheta deſcribuntur, de Eccleſia eſſe intelligenda, quod ſufficiat ut certum poſuiſſe. *Blaſius Viegas* in 12. Cap Apocal. c Urbem hanc ſanctam & Catholicam Eccleſiam figuraſſe docuit B. Iohannes Apoc. 21. ea quæ hic Propheta prædixerat teſtificando: quod argumento irrefragabili eſt, quæ de templo, poſſeſſionibus, urbe, imo omnia quæ in hoc Propheta continentur ad Eccleſiæ ædificationem & amplitudinem Sp. ſancto ſuggerente, ſpectâſſe: & ita de ſua Eccleſia Dominus loquens ad hanc urbem alluſit dicens, *Non poteſt civitas abſcondi ſupra montem poſita.* Quod etiam quæ de ipsâ hic tradit manifeſtant. Nam quorſum tam accurata menſura laterum? quorſum annumeratio Portarum, & ingredientium? quorſum nova civitatis nomenclatura?—procul dubio hæc novam civitatem, Eccleſiam nempe Catholicam, ut novam *Hieruſalem* illuſtratione cœleſtium virtutum deſcendentem de cœlo adumbrarunt. *Pet. Serranus* in ult cap Ezechielis p. 288. d Hic eſt murus ille de quo ait D. Iohannes in cap. 21. Apoc. Ubi Eccleſiæ militantis civitatem deſcribit, (etiamſi nonnulla interdum miſceat ad Eccleſiam triumphantem pertinentia) & habebat *civitas hæc murum magnum & altum.* Sed dices fortaſſe, Qui fieri poteſt ut hi duo loci Iohannis & Ezechielis cohæreant? cùm Iohannes unum tantùm murum deſcribat, Ezechiel tres? *Hector Pintus* in 40. Cap. Ezechielis. e Unde *Alchazar* in Apoc. cap. 3. v. 12. notatione ſecund. pag. 318. cenſet Iudæam hic eſſe Eccleſiam, Urbem quam in illa vidit Ezechiel eſſe *Romam* non *Hieruſalem.* Unde ejus nomen eſt *Dominus ibidem*, ſcilicet in ſuo Vicario Romano Pontifice; Templum eſſe monaſteria viroſq; religioſos. Cor. à Lapide in 40 cap. Ezech. *But* Alchaſar *elſe where* in cap. 21 Apoc. *interpreteth the new* Hieruſalem *to be* Rome, *and therefore theſe two Cities in his opinion are all one.*

(which

(which doth alſo follow out of this former affection) he obſerves that the Angel in the deſcription of this heavenly Hieruſalem, hath not only reſpect unto the figure, names, and parts of the ancient literall *Hieruſalem*, but alſo to the meaſures of it. For, if the reaſon, why S. *Iohn* & the Prophet *Ezekiel* doe deſcribe this heavenly *Hieruſalem* to have been of a ſquare figure, and to have had twelve gates, and twelve Tribes, and twelve names of twelve Apoſtles, be, becauſe theſe things, had ſometimes a reall and actuall exiſtence in the literall *Hieruſalem*; then why ſhould there not be the like reaſon, and foundation of truth why this meaſure of 12000 furlongs, ſhould be fetcht & derived from ſuch meaſures, as had ſometime actuall exiſtence in the ancient and literall *Hieruſalem*? I ſay therefore, if that Citie deſcribed by *Ezekiel* be the ſame with this new *Hieruſalem*, then this new *Hieruſalem* muſt agree with that deſcription, not onely in figure, and in the number of the gates and tribes, but alſo in the meaſure, and compaſſe of it. And foraſmuch as the compaſſe of that City in the laſt of *Ezekiel*, is in the text expreſly ſaid to be 8000 cubits, it is evident that the meaſure of 12000 furlongs cannot be underſtood to be the lineall meaſure, either of one

ſide, or of the whole compaſſe of the new *Hieruſalem.* For ſuppoſing that this meaſure of *Ezekiel* (which is but a Cubit and an hand breadth (as ſhall be ſhewed) were five foote long, yet 18000 of theſe meaſures would make but 144 furlongs, which is not the 84 part of 12000 furlongs. Wherefore there is no poſsibility that 12000 furlongs ought to be underſtood to be the meaſure, either of one ſide, or of the whole compaſſe of the new *Hieruſalem.*

In like manner, if any one were willing, (as ſome interpreters have endeavoured) to underſtand this meaſure of 12000 furlongs, to be the ſquare meaſure of the *Area* or plat-forme of the new *Hieruſalem;* he muſt then grant that the *perimeter* or compaſſe of ſuch an *Area* muſt be 436 furlongs at the leaſt, as may be plainly proved by extracting the ſquare roote of 12000: but the compaſſe of the ſame City, as *Ezekiel* deſcribes it, cannot exceed 144 furlongs as it is above ſhewed. Therefore neither can theſe 12000 furlongs be the ſquare or ſuperficiall meaſure, either of all, or of any one of the ſides of this new *Hieruſalem.*

It remaineth then that if this City doe agree in meaſures (as of neceſſity it muſt) with that City meaſured by *Ezekiel,* that this meaſure of

12000

12000 furlongs, muſt needs be underſtood, of ſolid furlongs. For according to this meaſure only it is poſsible to reconcile theſe two divers meaſures of the ſame City. It muſt needs be therefore, that that Cube, whoſe content or ſolid meaſure is 12000 furlongs, muſt be in compaſſe 18000 Cubits, according as it is ſet downe by *Ezekiel*.

And that this may appeare, ſomething muſt be ſaid of the true length of *Ezekiels* Cubits, and S. *Johns* furlongs; Concerning the Cubit uſed by *Ezekiel* in the deſcription of his laſt Viſion, it is evident out of the 40 chap. and 5. verſ. and out of the 41. chap. 8. verſ. and out of the 43. chap. and 13. verſ. that his Cubit is longer then other Cubits ordinarily uſed in the Scriptures by one ſpanne or hand breadth, which is the 4 part of the uſuall Cubit, as *Villalpandus* & other interpreters, upon this place of *Ezekiel*, not without good reaſon, doe affirme. But the common and uſuall Cubit mentioned in the Scriptures was about two foote and an halfe. And therefore in ſome of our Engliſh tranſlations, the marginall note equalleth 2000 Cubits to a mile, And ſo doth *Villalpand* alſo in his map of *Hieruſalem*, intituled, *vera Hieroſolymæ veteris imago, Romæ ſuperiorum permiſſu, cum privilegio*

Tomo 3. apparatus urbis. Pag 68, 69.

legio Summi Pontificis, Imperatoris, Regis Catholici, ac ſenatûs veneti &c: edita. And a mile containes 1000 Paces, every Pace being five foote. If therefore this Cubit of *Ezekiel* be bigger by one fourth part then other Cubits, it followeth then, that 22500 true or ordinary cubits are equall unto 18000 of theſe great Cubits; for as 4 are to 5, ſo are 18000 to 22500. If then 22500 cubits, euery cubit being two foote and an halfe, be the true compaſſe of the new *Hieruſalem*, as by *Ezekiel* it is meaſured, it muſt be granted, that if 625 foote make one furlong, then the compaſſe of this City, reduced to ſuch furlongs muſt be 90 furlongs. Which meaſure, how neere it comes to agree with the ſolid meaſure ſet downe by S. *John*, may eaſily be demonſtrated by extracting the ſolid roote of 12000: which if I have rightly performed, the compaſſe of this Cubicall City, by neceſſary conſequence, muſt needs be between 91 and 92 furlongs. And although it doth not exactly and preciſely agree with the former, yet one or two furlongs are not to be regarded in ſo large a compaſſe; yet not therefore not to be regarded, becauſe a difference, if it could be proved, were not to be regarded; but becauſe it is beyondall compariſon farre more

91. ſtad. 71. paſſ. 2. ped. 11. un.

more probable that these two measures doe exactly agree because the Cityes are both one, then that any writer can now exactly set downe the just length both of the *Jewish* Cubit, & of the *Roman* furlongs. For I suppose it were great ignorance for any man to affirme that the just lengths of both these measures can be now proved by any unquestionable monument of antiquity, or undeniable authority. For being there is nothing in this sublunarie world immortall and unchangeable, but only wordes written that can be without alteration transmitted to posterity; it hath been therefore accounted a thing unpossible untill this age to finde out any meanes demonstrative, how the exact length of any knowne measure, may without sensible errour be exactly and infallibly transmitted to all succeeding generations. But howsoever the just length of the Iewish Cubit be uncertaine and utterly lost, yet the Roman furlongs and the Roman foote are not yet so forgotten, but that we may come very neere unto the truth, as *Snellius* in his book *de terræ ambitu* hath probably defined it. And supposing 22500 Cubits, which is the measure of the City measure by *Ezechiel*, to be equall unto 57233 Roman feete, which is neere unto the

Compaſſe of the new *Ieruſalem*, if I have caſt it right, we may know the true length of the Jewiſh Cubit to have beene neere about two foote and an halfe, and halfe an inch, and one and one quarter of a quarter of an inch, and a little more, and by this meanes I believe the true length of the *Iewes* Cubits many be better knowen then by any other. Wherefore I ſuppoſe that theſe reaſons above alleaged, and rightly underſtood, are abundantly ſufficient to ſhew, not onely a probability, that this meaſure of 12000 furlongs may, but a neceſsity, that it muſt be underſtood to be the Solid meaſure of this City; and therefore ſuch a meaſure, which, [a] *Andreas Cæſarienſis* rightly conjectures, is not lineally applicable to the compaſſe or height of it, before mans reaſon by the diſcurſive faculty, as by its proper act, doe reſolue this number into ſome other numbers, as in the extracting of the ſolid roote is neceſſarily required. And thus much of the meaſure of the City.

[a] Fortaſſis per 12 Apoſtolorum numerum factâ quadam *Calculatione* & reſolutione quod quæritur invenitur. *And a little after he ſaith,* 12000 ſtadiorum *Civitatis forſan magnitudinem* denotant. Andreas Epiſcopus Ceſariæ Cappadociæ in Apocal.

CHAP.

CHAP. 6

The interpretation of the meaſure of the wall of the new Hieruſalem; or of the 144 *Cubits.*

THE meaſure of the Wall now followeth, which is in the next words ſaid to be 144 cubits: which meaſure cannot be underſtood of the length of the wall, becauſe it is not poſsible that 144 cubits ſhould compaſſe that City, whoſe compaſſe is above 91 furlongs as hath been ſhewed. Beſides, if it were poſsible, yet it were a kinde of tautologie, to ſet downe againe in the next words that meaſure of the wall, which may be evidently and certainly knowne by the meaſure of the City before declared. This meaſure then muſt be underſtood, either of the height of this wall, or of the thicknes of this wall, or of both: and the meaning muſt be, that either the wall was 144 cubits high or 144 cubits broad, or elſe that, according to both theſe dimentions of height and breadth, the wall was 144 cubits of ſquare meaſure. And this laſt kinde of interpretatiou of theſe words howſoever it may ſeeme intricate and unuſuall to thoſe that either are not acquainted

with this kinde of meaſure; or elſe have not obſerved, that the ſame kinde of meaſure is evidently and expreſly ſpoken of in other places of Scripture, yet according to this meaſure only, are walls uſually meaſured by ſuch as make them. And that this kinde of ſquare meaſure is to be underſtood in this place, I take it to be more then probable for theſe reaſons.

Firſt, that meaſure of the wall (*cæteris paribus*, other reſpects being equall) is to be received before any other, by which the unknowne quantity of the wall may be moſt perfectly, and according to moſt dimentions, made knowne and diſcerned; but ſuppoſing that 144 cubits are the ſquare meaſure of this wall according to its height and thickneſſe, it will follow, that not the height onely, nor the thickneſſe onely, but that all the unknowne dimentions of this wall may be found out by this number. Whereas contrariwiſe, if wee underſtand this meaſure of 144 cubits to be the thickneſſe of the wall, then the height of the wall remaines unknowne, and if we underſtand it of the height of the wall, then the thickneſſe remaines unknowne. And although it were certaine, that it were meant of one of theſe meaſures onely, yet it is ambiguous,

and

and unpoſsible to be knowne by the words of the text, which of them is here intended. And although it were knowne which of theſe two meaſures is here meant, yet the figure and proportion of the wall would ſtill be unknowne. But if, as it is above ſaide, this meaſure be underſtood of ſquare cubits, then all theſe uncertainties and ambiguities are avoyded and extinguiſhed; and it muſt be granted that this one number doth repreſent the figure of the wall, and is the meaſure of both theſe, otherwaies unknowne, dimentions. For, as this number is a ſquare number, having 4 equall ſides, each of them conſiſting of 12 unities, ſo this wall muſt be conceived to be of a ſquare figure, each ſide being 12 cubits. The foundation then of this wall was 12 cubits broad, the height of the wall on the inſide next unto the City was 12 cubits, and the height of the wall on the outſide was 12 cubits, and the breadth of the wall on the top was 12 cubits, ſo theſe foure lines contained and terminated the figure of the wall; Or, to ſpeake more properly, theſe 4 lines contained and terminated that continuating *ſuperficies* and imaginary plaine, which did cut the length of the wall according to right Angles: and in reſpect

of the figure and capacitie of this plaine, the meaſure of the wall it ſelfe (according to all dimentions not hitherto expreſſed) may be moſt truely, moſt properly, and moſt ſignificantly ſaid to be 144 cubits.

And after this manner *Villalpand* underſtands and interprets this meaſure, as may be gathered out of his words *parte* 1. *Apparatûs vrbis & Templi, libro* 2. *cap.* 20. where he ſaith, *Muri Hieruſalem craßitudo magnâ ex parte* 12 *cubitorum, ad quem numerum reſpexiſſe videtur Angelus, Apoc.* 21. *& Menſus eſt murum* 144 *cubitorum, qui numerus ex duodenario in ſe ducto efficitur.* That is to ſay; the thickneſſe of the wall of *Hieruſalem* was for the moſt part 12 cubits, unto which number the Angell ſeemes to allude in the 21. cap. of the Revelation. *and he meaſured the wall* 144 *Cubits*, which number is made by multiplying the number of 12 into it ſelfe. And a litle after he ſaith plainly, *aſſumptis veteris urbis tanquam linearibus numeris, eos inſuperficiales redegit*, that is, and taking, as it were, the lineal numbers of the old *Hieruſalem*, he reduced them into ſuperficiall in the new. If then according to the opinion of *Villalpand*, and for the reaſons above alleaged, the number of 144 cubits be a Superficiall meaſure, and therefore ſuch a meaſure as is

not

not lineally applicable to the wall of the new *Hieruſalem*, then it follows, that mans reaſon by the diſcurſive faculty muſt firſt count & extract the root of this number, before he can knowe and underſtand what the lineal meaſure of the thickneſſe and height of the wall is. And this is the reaſon that the next words are added, Μέτρον ἀνθρώπου ὅ ἐστιν ἀγγέλου, that is, *menſura hominis quæ eſt Angeli*, it is the meaſure of a man which the Angel uſeth. For ſo theſe words ought to be tranſlated, and ſo doth *Villalpand* rightly interpret them out of *Ribera* upon the Revelation; for they are (as it muſt needs be granted) an expoſition of thoſe meaſures of the City and wall ſet down by the Angel in the words before. Neither doe they import any thing concerning the ſhape of the Angell, or any other meaning; but only this, that although the meaſurer were an Angel, yet he meaſured the City & the wall, after the ſame manner that men uſe to meaſure ſuch quantities, and by ſuch meaſures as have been invented by men, and are commonly uſed among them. Now if there be no other way invented by men, by which men uſually doe, or truly can meaſure quanties containing three dimentions, but only by ſolid meaſure; nor no other way by which men either uſually doe, or poſſibly

poſsibly can, meaſure quantities containing only two dimentions, but onely by ſuperficiall or ſquare meaſure; then it muſt needs follow, that the meaſure of the City muſt be underſtood to be a ſolid meaſure, becauſe it is the meaſure of a ſolid figure containing three dimentions, as it is above proved: and the meaſure of the wall, muſt be underſtood to be a ſuperficiall, or ſquare meaſure, becauſe it is the meaſure of two dimentions onely, it being above ſhewed, that it is altogether unprobable, that it ought to be underſtood of one dimention only, and abſolutely unpoſsible to underſtand it of three.

Chap. 7.

A farther confirmation of the ſolid and ſquare meaſures above mentioned, ſhewing that the like meaſures are uſed in other places of Scripture.

THere remaineth one thing yet for the farther clearing of theſe meaſures, and that is to ſhew, that in other places of the holy Scriptures, the like phraſes and meaſures are uſed by the holy Ghoſt. And firſt for the ſolid meaſure, I ſee not how it can be anſwered or avoided but that the ſame meaſure and phraſe is uſed in the 7 chapter of the firſt book

book of Kings, where the ſtones with which the wall of the Court was built, are ſaid to be ſtones of 8 cubits, and ſtones of 10 cubits. It is certaine that theſe ſtones were ſquared ſtones, cut (as it is ſaid in the text) according to the meaſures of hewed ſtones. And it is certain alſo that the cubit was about two foot and an halfe long. If therefore 10 cubits be the meaſure of the length, or of the breadth, or of the thicknes of one of theſe ſtones: it muſt be granted that one of theſe ſtones, if he were every way ſquare was 25 foot long, and 25 foot broad, and 25 foot high, & therefore did containe 15625 ſolid foot of ſtone, which is above 240 waine loads. But it is incredible and againſt reaſon, and the truth of the ſtory, that theſe ſtones were ſo exceeding great. And it muſt alſo follow, that the wall which was built with 3 rowes of ſuch ſtones, was 20 foot thick and more, and 60 foot high and upward, all which is ſo farre from the truth of the ſtory, and ſo diſagreeing to reaſon, that there is no man (as I am perſwaded) ſo vainely credulous, as to beleeve it. It remaineth therefore that this meaſure is to be underſtood of ſolid meaſure, by which meaſure ſtone and timber are commonly and uſually meaſured. According to which meaſure, a ſquared ſtone of 8

cubits, is but two cubits long, and two cubits broad and two cubits in height: and 3 ranks of ſuch ſtones, with one ranke of Cedar beames, will make a wall of ſuch a probable and convenient height and thickneſſe as was requiſite for the walls which are mentioned in the firſt book of Kings cap. 6. and the 36 verſe, and in the 10, 11, and 12 verſe of the chapter next following. I ſay therefore that as in this place of Scripture the meaſure of 8 or 10 cubits muſt in all probability be underſtood of ſolid meaſure: ſo likewiſe the meaſure of 12000 furlongs, mentioned in the 21 chap. of the Revelation, may be underſtood after the ſame manner, eſpecially being the phraſe is not unlike, and that as in the one place, 8 or 10 cubits are ſaid to be the meaſure of the ſtone it ſelfe, and not of the length or breadth, or thickneſſe, or compaſſe of it; ſo alſo in the other place, 12000 furlongs are ſaid to be the meaſure of the City it ſelfe; and not of the length or breadth, or thicknes, or compaſſe of it.

As concerning ſquare and ſuperficiall meaſure invented and uſed by men, it is evident that the holy Ghoſt in the Scriptures vouchſafeth to allude unto this alſo, and as it were directly and plainly to point at it. And this may in ſome ſort

appeare

appeare out of the 43 chap. and 16 V. of *Ezekiel*, but moſt evidently out of the 20 V. of the laſt chap. of *Ezekiel*, where it ſaid, *all the oblation ſhall be 25 thouſand by 25 thouſand, &c.* Concerning which place of Scripture, I will here ſet down the words of *Haſſenreſſerus* in his Commentaries upon *Ezekiel*, pag. 102, and 103. where he ſaith as followeth; *Notanda eſt phraſis geometrica quam demonſtrator Prophetæ ex mediis Mathematicorum ſcholis huic ſuæ deſcriptioni adhibuit, & Spiritus Sanctus phraſi Geometricâ ex media ſchola Mathematicorum deſumptâ expreſsè loquitur,* [Area 25000 Cubitorum Per 25000 Cubitorum quadrata,] *quæres & Mathematicas diſciplinas commendat, & quod Theologiæ ſtudioſus earundem non prorſus ignarus eſſe debeat non obſcurè demonſtrat*, that is, the Geometricall phraſe is to be noted, which is taken out of the midſt of the Schooles of the Mathematitians, and in this deſcription uſed by him that ſhewed this viſion to the Prophet; and the holy Ghoſt ſpeaketh expreſly by ſuch a Geometricall phraſe as is taken out of the midſt of the Mathematick Schooles, [an *Area of 25000 Cubits, ſquared by 25 thouſand Cubits*] which as it doth much commend the Mathematicall ſciences, ſo doth it not obſcurely [illegible] divini-

[illegible]

ty ought not to be altogether ignorant of them. If in this place of *Ezekiel*, the holy Ghoſt uſeth a circumlocution, that he might by a geometricall phraſe, and by a number multiplied by it ſelfe, expreſſe and intimate the ſquare and plain meaſure of a peece of ground; why may he not then in another place ſet downe the ſquare meaſure it ſelfe, by one number, without any circumlocution at all? If in the firſt place the ſides of a ſquare number be given, and yet the ſquare number be not expreſſed, but left to be found by him that will multiply the ſides into themſelves, as S. *Hierome* hath done on this place, why may not then the ſquare number it ſelfe be given in another place of Scripture, and yet the ſides of it be left unexpreſſed, to be found out by him that will extract the roote of it? As therefore it was needleſſe that the ſquare number it ſelfe ſhould be expreſſed to *Ezekiel*, becauſe by multiplying 25000 by it ſelfe we may certainly know that the ſquare meaſure of the holy oblation was 625 Millions of ſquare cubits, or 667 miles as S. *Hierome* counteth it: ſo it was needleſſe that the lineall meaſures of the wall ſhould be expreſſed by the Angell to S. *Iohn*, becauſe by extracting the ſquare roote of 144, we may certainely know

know that the lineall meaſure of the wall, according to its thickneſſe and height was preciſely 12 cubits.

CHAP. 8.

The reaſon why the new Hieruſalem is meaſured by the ſollid and ſquare meaſures onely; That the meaſure and ſtructure of the wall and the number by which it is expreſſed, doe both typically repreſent the Hierarchy of the Church of Chriſt. The concluſion of this digreſſion concerning the meaſures and numbers of the new Hieruſalem.

IF a reaſon be demanded, why the Angel did not ſet downe the lineall meaſures onely of this new *Hieruſalem*, as the manner is, in *Ezekiels* viſions, and in other places of Scripture, where the like deſcriptions are uſed; I anſwere, that although the ſame quantity might have as perfectly (and in reſpect of the ignorance of many men, more perſpicuouſly) been made knowne by the lineall meaſures; yet then it had not been poſſible to have retained the ſame numbers. For being the holy Ghoſt affecteth (as it were) this number of 12

more then any other, (as it is above ſhewed;) and keepeth this number conſtantly through the whole deſcription of this new *Hieruſalem;* as if nothing were pleaſing and acceptable unto him (as indeed it is not) but that which is either numbred with this number of 12, or built upon it; it was therefore convenient that the ſame number ſhould be retained (if it were poſible) in the meaſures alſo. But it was not poſsible to ſet downe the true, & yet the ſame length, or breadth, or compaſſe of this City, by the number of 12; either in unities, Tens, Hundreds, Thouſands, or Millions: either by Reeds, Cubits, furlongs, handbreadthes, ſpans, or any other meaſure named in the Scriptures. For neither 12 furlongs, nor 12 hundred furlongs, nor 12000 furlongs, are equall either to one ſide of this City, or to the compaſſe, or to the *Area*, but onely 12000 furlongs to the ſolid content. So likewiſe neither are 12 cubits, nor 1200 cubits, nor 12000 cubits, nor 120000, nor 1200000, nor 12000000 of cubits, or the ſame numbers of any other meaſures named in the Scriptures, equall to any meaſures of this City above named, excepting only the ſolid meaſure, as is above ſaid. As therefore there was a neceſſity

that

that the Solid meaſure ſhould be ſet downe, becauſe that only could be expreſſed by the number of 12 having thouſands added to it; ſo was it neceſſary alſo that of all other ſolid meaſures, furlongs ſhould be taken for the ſame reaſon. For as no other number with this meaſure, ſo is it certaine that no other meaſure with this number could expreſſe the juſt quantity of this City.

A ſecond reaſon (and perhaps the chiefe reaſon) why the holy Ghoſt would have the magnitude of this new *Hieruſalem* expreſſed by the ſolid meaſure, is, that there might be an expreſſe and evident example in the Scriptures, how to count and apply the number of the beaſt; that ſo having found out that number which is oppoſed unto 12, and having added thouſands and furlongs to it, we might have the ſolid meaſure and content of that Cube given, whoſe *perimeter* is equall to the compaſſe of the *Romiſh Babylon:* as 12000 furlongs are the ſolid meaſure of that Cube, whoſe *perimeter* is equall to the compaſſe of the new *Hieruſalem*. But of this in its due place.

As concerning the reaſon why the meaſure of the wall is not expreſſed by lineall meaſures, it may be anſwered, that although the number of

of 12 might have been retained, and by it the true, and the ſame lineall meaſures of this wall deſcribed, yet it cannot be denied, but that the true meaſures of the wall, and the number of 12 are both neceſſarily, although myſtically implied, and as purpoſely intended by the holy Ghoſt in the number 144, as if they had been many times expreſly named. For this number is ſo ſignificantly applicable, not only to the meaſures and ſtructure of the wall here deſcribed, but alſo to that which is by the wall ſignified; that it may be truely ſaid, that this number conſidered abſolutely in it ſelfe, (and not as it doth by Cubits here in this place ſhew the ſquare meaſure of the wall,) is (as it were) an *idæa* of the *hierarchy* of the Church: the wiſdome of God having purpoſely linked two types together, that the one might unfold the other: the one being an imaginary ſtructure of a materiall building; the other an intelligible forme of an immateriall number: both of them ſignifying, that as the number 12 was the meaſure, number, and foundation of the Citty, Gates, and wall of the ancient and literall *Hieruſalem*; and was, in reſpect of the 12 Patriarks, the root from whence the 12 Tribes had their originall according to the

fleſh;

fleſh; ſo the ſame number of 12 ſhould be the only conſpicuous & remarkable number in the foundation & ſtructure of the ſpirituall & new *Hieruſalem:* in which the 12 Apoſtles are 12 ſpirituall fathers anſwereable to the 12 Patriarks: and are 12 foundation-ſtones layd by our Saviour Chriſt, upon which foundation, and according to which foundation, (that is, by multiplying the doctrine of the Apoſtles by it ſelfe onely,) all the ſpirituall builders of Gods Church in the times to come, ought to erect and ſquare their buildings. And they are alſo placed as 12 Angels at the 12 gates, to keep out (as it were) with a two edged ſword every thing that defileth; and to admit into this City by the gates of Baptiſme, committed firſt and originally unto them, and prefigured by the 12 oxen under the braſen Sea, 12000 of every tribe; that is all thoſe faithfull Chriſtians and true Jſraelites which can derive their ſpirituall genealogy from the faith and doctrine of the 12 Apoſtles. And this is without all queſtion, the true and naturall interpretation of the numbers and meaſures of this new *Hieruſalem.*

Concerning which it is to be obſerved, that thoſe interpreters which did not underſtand

the measures and proportion of the wall, and therefore could not discerne how exactly that ecclesiasticall state and Hierarchy, which our Saviour Christ built on the 12 Apostles, was typed out by it; yet by the onely contemplation, and computation of this number 144, they have discerned, that the number of 12 was not onely mystically and virtually contained in it, but also chiefly intended by it, and so they attained unto the same truth in effect, which by the structure and measures of the wall, being rightly understood, ought first to have been apprehended by them.

And thus having been willing to build my opinion, as well upon reason, as upon the authority of others, J have long laboured (although by a tedious and intricate digression) to finde out and to prove by the Scriptures, what is the true manner of the interpretation of that number, which is opposed to the number of the Beast. And herein J have but followed the advise and counsell of *Rupertus*, who writing of the number 666 hath these words, *Quia sapiens ad computandum citatur, fortè in numero problema est, sanctam igitur Scripturam consulamus, sine quâ nihil constans aut certum sive de numero Dei, sive de numero Bestiæ: nam sicut ille Sampson veracitèr dicere*

dicere potuit, Si non araſſetis in vitulâ meâ, non inveniſſetis propoſitionem meam: ſic Dom: noſter Jeſus Chriſtus, cujus propoſitiones ſive problemata ſunt omnia, quæ in hoc libro continentur, profunda myſteria, veraciter nobis dicat: Si non araveritis in aliâ Scripturâ non invenietis ſolutionem numeri huius, quem præſens ſignavit Scriptura. The effect of which words is, that except the true meaning and interpretation of Gods number, be found out by diligent ſearch of other places of Scripture, there is little hope or poſſibility to finde out the myſtery contained in the number of the Beaſt.

CHAP. 9.

That thoſe writers who make the myſtery of the number 144 to conſiſt in the roote of it, ought alſo to have extracted the ſquare Roote of the number 666. That the Extraction of the ſquare root is an ancient and vſefull invention by which many famous myſteries haue been found out.

WHat hath been hitherto ſaid, differeth little from the grounds which the lateſt interpreters haue layed for the finding out of the myſtery. J haue as yet but beaten and made plaine the ſame path, which Mr

Forbes and other commentators upon the Revelation haue trodden out before me, but I am now come to that place, where they either ſtood ſtill, or turned out of the way. It is true Mr *Forbes* and others affirme, that the number 144 is the number which is oppoſed to the number of the Beaſt; and that, as it is a ſquare and perfect number, built and raiſed upon the number 12 onely, which is the roote of it; ſo the Church of Chriſt is a ſquare and perfect building, built upon the doctrine of the 12 Apoſtles. It is alſo true, that as the number 666 is neither a ſquare nor perfect number, nor built upon the number 12: ſo neither is the *Romiſh Hierarchy* a ſquare and perfect building, neither is it built upon the doctrine of the 12 Apoſtles. All this is true, but this is not all that is true; nor the tenth part of that which may be found out by this number. All this is but a negative deſcription, ſhewing rather, what Antichriſt is not, then truly defining what he is. And thoſe interpreters which reſt ſatisfied with ſo imperfect a deſcription, muſt confeſſe that they know no more of Antichriſt by this number then what is plaine and evident by many places of the Sriptures. Why doe they not therefore upon the grounds, which they themſelues haue

have laid, farther proſecute their owne interpretations? Why doe they not ſeeke out the roote of the beaſts number, as well as the roote of Gods number, that ſo they may know, not only negatively, what is not the foundation of the Romiſh Hierarchy, but alſo poſitively, what it is? Were they ſo unaquainted in Arithmetick, that they knew not what the ſquare roote of a number is, nor how it ought to be extracted? I dare not accuſe ſuch learned men of this neſcience, much leſſe of their ignorance in this kinde. Perhaps ſome of them through incogitancy, not rightly conſidering theſe words in the text, *numerus enim hominis eſt*, did thinke it unbeſeeming the wiſedome of God, and the majeſty of the ſcriptures, to wrap up ſuch divine myſteries in humane and heatheniſh inventions. True it is indeed, The extraction of the rootes of numbers is an humane, and perhaps an heatheniſh invention; but it is a lawfull, a profitable and an uſefull invention. It is the very ground, and foundation of *Arithmeticke* and *Geometry*; and ſo neceſſary, and eſſentiall a part of theſe Sciences, that neither of them can well ſubſiſt without it. By it was found out that famous invention, for which it is ſaid, that *Pythagoras* ſacrificed

an *Hecatombe* unto the Gods; and why may not Christians finde out as great a mystery by it as ever Heathens did? Certainely if the wisedome of God will at any time vouchsafe to unlock this numbers mystery by any humane invention, (as the words themselves seeme to intimate) there is none in respect of it selfe more probable, then this, by which so many, and so famous mysteryes have been, and dayly are revealed. I say therefore, why doe not those later writers, which in part have rightly discerned wherein the mystery of Gods number doth consist, extract the roote of 666 also? For had they extracted the square roote of this number of the beast, then had they truly endeavoured to interpret this number, after the same manner, that they themselves do interpret that number, which is opposed unto it; then had they found out that number, which is mystically implied in 666, as 12 is in 144; then had they found out that number, which is chiefely intended by 666, as 12 is by 144; then had they found out that nmber, which is the measure, number, and foundation, as well of that materiall City, wherein Antichrist doth reside, as also of that state and government, by which he ruleth in it. For as the number 12 is not onely

onely exquiſitely applicable to that eccleſiaſtical government, and Hierarchy, which Chriſt did firſt inſtitute in *Hieruſalem*, but doth alſo deſcribe, and meaſure the materiall City it ſelfe, as is partly above ſhewed: ſo the roote of the Beaſts number, which is the number oppoſed to 12, is not only exquiſitely and miraculouſly applicable to that government, and Hierarchy, which was by Antichriſt firſt inſtituted, but doth alſo deſcribe, and characterize that materiall City, in which this government was firſt erected. And all this, by that which followeth ſhall be clearly and evidently proved.

But firſt, for as much as this opinion, which I ſhall here ſet downe, doth differ from all other in this reſpect, namely, in that it affirmeth, that the chiefe myſtery doth not conſiſt in the application of the number 666 unto Antichriſt, but in finding out another number, by counting of this number, which other number is moſt properly, and moſt remarkably applicable unto him; I thinke it therefore neceſſary not to paſſe over ſuch proofes as the text it ſelfe affordeth for the full confirmation of this point, wherein the difference conſiſteth. For although it cannot be denied, but that the like

like interpretation of the oppoſite number (as it is above ſhewed) is a ſtrong, and violent preſumption, why the Beaſts number ſhould be thus interpreted; yet the words of the text are ſo appoſite, and do ſo neceſſarily inforce this interpretation, that I ſee not how it can bee poſſibly avoided, although there were no example in the Scripture for it.

Chap. 10.

What the counting of the number is. What is meant by the firſt Beaſt, the ſecond Beaſt, and the Image of the Beaſt mentioned, Revel. 13. *That by counting the Beaſts number ſome other number ought to be found out beſides the number* 666.

THE words are theſe in the 13 chap. of the Revel.

Here, is wiſdome, let him that hath underſtanding count the number of the beaſt, for it is the number of a man, and his number is ſix hundred ſixty ſix.

It is expreſly ſaid in theſe words, that the number 666 muſt be counted; now after what manner ſhould this number be counted, but, after ſome ſuch manner, as is commonly uſed among

among men? And leaſt any man ſhould underſtand it of a meerely ſpeculative, or angelicall, or of any intricate and unuſuall kind of computation, therefore it is added, *Numerus enim hominũ eſt*, for it is the number of a man, or of Man, that is, as [a] *Alchazar*, *Coterius*, [b] *Gaſper à Melo*, and many [c] others expound it, not onely ſuch a number, but ſuch a computation, and counting, as is knowne unto men, & ſuch as is cõmonly uſed among them. And that theſe words were not added to ſignifie, that Antichriſt ſhould be a man, and one individuall perſon, as the Papiſts would have it, not only *Cotterius*, but even *Alchazar* the Jeſuite doth very well reaſon out of the words of the text. His words are theſe, *Conſtructio illa non aptum videtur reddere ſenſum, ſi enim ideò dictum fuit,* [NUMERUS HOMINIS EST] *ut Antichriſtus verus homo fu-*

a Hic ſapientia denotat ingenij acrimoniâ & perſpicacitate opus eſſe, ad ea quæ ſequuntur percipienda. Conveniens eſt *Richardi* conſtructio, *videlicet*, Numerum hominis appellari eum numerum, qui ab homine obſervari poſſit; quaſi dicatur ejuſmodi eſſe enumerandi ratio & computatio

quam humani ingenij vis aſſequi & inire poſſit. Quâ ratione nec phraſis eſt inſolens, nec inepta ratio: immo aptiſſima eſt connexio, *Qui habet ſapientiam, computet numerum Beſtiæ*, humani enim ingenij viribus hæc fieri valet computatio——*Numerus enim hominis eſt* (1) quia ejuſmodi ſupputatio eſt quam poſſit humano more conficere *Alchazer* in 13 cap. Apoc.

b Numerus enim hominis eſt (1), ut *Aretas* ait conſuetus eſt calculus & inter homines cognitus; vel aliter, Qui habet intellectum computet benè, nam proprium eſt hominis intellectum habentis, numerare. *Gaſper à melo* in 21 cap. Ap. c Dicit enim numerus hominis eſt, id eſt, ut alibi aliâ de re, & *menſus eſt murum ejus* 144 *cubitorum*. *Menſura hominis quæ eſt Angeli.*——Sic quando ait ſimpliciter *Numerus hominis eſt*, intelligit Hujus numeri & recipiendi & intelligendi hominem eſſe capacem. *Scriptor Anonimus in Commentariis de Beſtia Apocalyptica* pag. 140 & 141. *Bibliotheca Bod. Oxon.* M. 12, 16. *The.*

turus affirmaretur, connexio literæ hæc erit; Qui habet ſapientiam computet numerum nominis beſtiæ, quia Antichriſtus erit homo, atq; adeò numerus eius erit numerus hominis, quæ ratio minimè videtur apta. Nam quòd Antichriſtus ſit homo futurus, nil deſervit ad hoc, ut computetur, vel non computetur numerus eius. That is, that manner of conſtruction ſeemes not agreeable to reaſon; for if it were therefore ſaid, *it is the number of a man*, that it might be affirmed that Antichriſt was a very man, then the coherence, and ſenſe muſt be this, *Let him that hath wiſdome, count the number of the name of the beaſt, becauſe Antichriſt ſhall be a man, & ſo his number ſhall be a mans number.* Which kinde of reaſoning ſeemes not at all to be probable; for that Antichriſt ſhall be a man, it conduceth nothing either to the counting, or to the not counting of his number. Thus much *Alchaſar* in 13 cap. Apoc. By whoſe words it may be obſerved, that the evidence of truth made him ſo bold, as to confute that interpretation of theſe words which moſt Papiſts would have generally to be received. And here with all ſubmiſsion to better judgements, I hope I may without offence to any man, ſet downe curſorily, that opinion which I ſuppoſe moſt probable, concerning the two Beaſts, and the image

of

of the Beaſt, mentioned in this 13 cap. of the *Revelation*. I conceive the firſt Beaſt with the wounded head, not to be that temporall power of the Roman Emperours, which they have exerciſed ſince the time of *Conſtantine* the great: but to be that temporall power of the *Roman* Emperours, which ſince that time hath beene uſurped by the Popes. For I believe that the Biſhop and clergy of *Rome* ſhortly after the daies of *Conſtantine* the great, did either by his donation, or by their own uſurpation, when the Emperour was abſent and taken out of the way, hold & uſurpe, for a ſhort time at the leaſt, even a temporall principalitie in and over the city of *Rome*, and the territories adjoyning; and this temporall principalitie, wealth, and riches which the Popes and clergy of *Rome* then had, was the beginning of their greatneſſe. And by this temporall greatneſſe, I doe not meane ſuch ſubordinate Titles, Dignities, and maintenance, as were in thoſe times by Emperours & Kings beſtowed upon many other Chriſtian Biſhops, but ſuch dominion and principality as is incompatible with the miniſters of the Goſpell, & ſuch as *Bellarmine* ſpeakes of, when he ſaith, that the ſame Eccleſiaſticall perſon may be both an Eccleſiaſticall and a temporall Prince. Many

reaſons and [a] probabilities may be alleaged to prove that the Biſhops of *Rome* had ſuch temporall dominion before the *Gothes* and *Vandals* did overrunne *Italy*. Moſt Papiſts doe willingly acknowledge it, and it is eaſily proved againſt all thoſe that doe acknowledge the donation of *Conſtantine*. And although the donation of *Conſtantine* be forged in many things, yet not perhaps in all. And if it be wholly forged, yet it is an argument that the Biſhops of *Rome* had poſſeſsion of ſome ſuch temporall power in thoſe ancienter times: for why elſe was it forged, but to prove that their anceſters had right to ſuch things, as it was then undeniable, that they did formerly poſſeſſe?

This temporall power and principalitie over the city of *Rome*, did ſucceed the government of the *Roman* Emperours in *Rome* (who were the ſixth head, that was in the time of S. *John*) and did receive a deadly wound, perhaps partly by ſome Emperours, and perhaps partly by ſome ſeditious tumults of the Citizens, but chiefly by the incurſions of the *Gothes* and *Vandals*, who endeavoured to erect a new forme of goverment in *Rome*, and did ſo far effect it, as was neceſſary for the deadly wounding of the Popes dominion, but yet could not ſo utterly aboliſh

[a] *Rab Abraham Levita, dicit Conſtantinum Româ ceſſiſſe eamq; Sacerdotibus Elumeorum reliquiſſe. Et Aben Ezra in Dan. dicit, Conſtantinus decoravit locũ Romæ quæ erat ſedes ejus & reliquit eum iniquitati quæ vocatur Petrus, &c. Angel: Rocca in Bib. Vatic. pag. 183. Epiſcopatus Romanus non aliter atq; Alexandrinus quaſi extra Sacerdotii fines egreſſus, ad ſecularem principatum erat jam ante delapſus. Socrat Hiſtor. Eccleſ. lib. 7. cap. 11.*

aboliſh it, but that it revived againe afterwards. This temporall dominion being revived and having the Exarchie of *Ravenna*, and many other things added unto it, became formidable to all other temporall Princes, and to the Emperour himſelfe, whom I account one of thoſe ten Kings which was to give his power to this Beaſt. Of this temporall power *Funaius* ſpeaks where he ſaith, *Ex hoc tempore Papæ in Italia domini, ſubinde quæſiverunt, quo modo potentiam ſuam ſtabilirent: donèc tandem à Pipina, maximam Italiæ partem, quam vi ſubegerant, dono acceperint.* After which time the Biſhop & clergy of *Rome* uſurping and enjoying without controlement this temporall principalitie, and being aſsiſted with the obedience of other temporall Princes (ſome of whom they forced to obey them by their dragon-like power, and ſome they deceaved by working miracles, and by the efficacie of errour) began now to ſeek out ſome better title then his own uſurpation and the donation of Princes, by which he might now eſtabliſh himſelfe and the Sea of *Rome* in his temporall principality. And conſidering that ſome of his predeceſſors having mouthes ſpeaking great things, did begin to clayme to themſelves univerſall Eccleſiaſticall juriſdiction over the

whole world, he reſolved that it was his onely way actually to ſettle ſuch univerſall Eccleſiaſticall power on himſelfe, as was rather claymed then poſſeſſed by his predeceſſors. And ſeeing that he could have no good title to ſuch an univerſall Eccleſiaſticall power as he aymed at, either as he was a Biſhop, or as he was an Archbiſhop, or as he was a Patriarke, he was therefore neceſsitated to make the people beleeve that he was the Vicar of Chriſt, and that in this he ſucceeded S. *Peter*, who derived from Chriſt this great authority peculiar to himſelfe and his ſucceſſors. And now having derived this great power to himſelfe by authority of the holy Scriptures & by divine right, (as he makes the world believe,) he is now become a Beaſt having two hornes like the Lambe, that is, two powers both Temporall, and Eccleſiaſticall; Eccleſiaſticall *directè*, and Temporall *indirectè* over all kingdomes in the world. Firſt therefore, this unlawfull temporall power which the Biſhop of *Rome* firſt uſurped I conceive to be the firſt Beaſt whoſe head was wounded, & I believe that the Biſhops of *Rome* were even in thoſe times, before they uſurped any unlawfull Eccleſiaſticall power, the Antichriſt, not in reſpect of their Eccleſiaſticall or Epiſcopall power,

er, but in reſpect of that their unlawfull temporall power above mentioned. Secondly, I conceive the ſecond Beaſt mentioned, *Revel.* 13.11. to be that unlawfull univerſall Eccleſiaſticall power which theſe latter times have ſetled upon the Pope; and I believe that he is the Antichriſt, not as Biſhop, or as Archbiſhop, or Patriarch, but as he pretends himſelfe to be Pope & Vicar of Chriſt having ſuch a tranſcendent Eccleſiaſticall power as is incommunicable to any other upon earth. This Eccleſiaſticall power doth now include in it *efficaciter* although *indirectè* all that temporall power which the firſt Beaſt had, and all other temporall power beſides it. And for this reaſon the ſecond Beaſt is ſaid to exerciſe all the power of the firſt Beaſt in his preſence. For ſo the Pope continuing ſtill a temporall Prince and Biſhop of *Rome*, holdeth now all that temporall power and dominion, by vertue of his unlawfull Eccleſiaſticall power, which for divers hundreds of yeares, the Biſhops his predeceſſors were formerly content to hold, onely by the pretended and perhaps forged donations of *Conſtantine* and other Princes.

Now laſtly, as touching the Image of the Beaſt, I ſuppoſe that to be the perſon of the Pope

Pope for the time being: eſpecially he being conſidered as he is *Vicarius Chriſti*; for in this reſpect the Cardinals and others his followers doe flatly adore him when he is elected, and doe teach ſuch Adoration to be due unto him. And this worſhip and adoration which is given unto him, although it be not ſufficient to transforme him really and truely into ſuch a Vicar of Chriſt as they pretend him to be: yet it is ſufficient to transforme him really and truely into ſuch an Jmage and ſuch an Idoll as is in the text deſcribed. Theſe things J have ſet downe *Obiter*, and breifly to ſhew that theſe two Beaſts, and the Image of the Beaſt doe all concurre to the making up of that one great Antichriſt, whoſe city, State, and Kingdome are deſcribed by the Beaſts number, and to ſhew how unprobable it is that all theſe things ſhould be meant of one particular man as the papiſts would have Antichriſt to be.

Qui fingit ſacros auro vel marmore vultus
Non facit ille deos,
Qui rogat ille facit.

It were an eaſy thing to confirme the ſame truth by many teſtimonies, both of proteſtants, and papiſts. But becauſe it is certaine and evidently proved by many learned writers that the great and chiefe Antichriſt ſhould not be one perſon only, but a ſtate of government, or body politick, I will therefore recite here the words

of

of *Cotterius* only, a late writer, who as I conceive reaſoneth unanſwerably to the ſame purpoſe in his commentaries upon the 13 cap. of the Apoc. where he ſpeaketh in theſe words, *Numerus enim hominis eſt:* ἀνθρώπου, *non* τοῦ ἀνθρώπου *quaſi hîc appellatio hominis Antichriſto tribueretur; De beſtiâ agitur, cui appellationem hominis competere repugnat; vult igitur Scriptura numerum beſtiæ ejusdem eſſe ſpeciei cum noſtrate; numeri enim ratio una non eſt: nos res noſtras ad decadum, & centuriarum, & chiliadum, & myriadum rationes exigimus, quid ni verò angeli alias numerorum contabulationes ſequantur?* That is, for it is the number of a man, or of Man, not of this man, or that man, or any particular man, as if the name of a man were here attributed to Antichriſt. The Prophet ſpeaketh of the Beaſt, to whom the name and appellation of a man cannot agree. The meaning therefore is, that this number of the Beaſt is of the ſame kinde, that other numbers are, which are uſed by us, that are men, and inhabitants of this world. For all numbering is not after the ſame manner; we that are men number our things by tens, & by hundreds, & by thouſands, and by tens of thouſands; but why may not Angels rank and diſpoſe unities according to other progreſsions &

proportions? For as much then, as this number is the number of a man, that is, a number of the ſame kinde that other numbers are, that are uſed by men, therefore we cannot doubt, but the computation, and counting of this number is ſuch a kind of computation, as is uſuall among men.

I aske therefore what it is, to count a number after the manner of men? And, what literall and grammaticall ſenſe can be given of theſe words, except they be underſtood of ſuch a kinde of computation, as is both uſuall among men, and proper to numbers only? but there is no other way whereby men uſually doe, or properly can be ſaid to count numbers, but by ſuch a kinde of computation, which either is, or is reducible unto one of theſe following; namely either by Addition, or Subſtraction, or Multiplication, or Diviſion, or by the extraction of Roots: and therefore it is abſolutely neceſſary, that the number of the Beaſt muſt be counted according to one of theſe kindes of computation. But in all theſe kinds of computation, and in every one of them, the end and ſcope is, by one or more numbers given, to find out one other number, which was not known nor could be expreſſed before the computation

was

was performed. And hence it followeth neceſſarily, that if the number of the Beaſt muſt be counted, then there muſt be ſome other number found out by it, beſide the number it ſelfe, which is named and expreſſed. And this inference is ſo evident, & neceſſary, that ſome learned interpreters (although they aymed not at any particular application) have by the words of the text, and by their own well-grounded conjectures, and great ſagacity fore-ſeen, and fore-told, that there was ſome other number beſide the number 666 to be underſtood in this place, by the number of the Beaſt. And this may appeare by the words of *Rupertus* upon this place, where he writeth thus, *Hic ſapientia eſt, qui habet intellectum computet, &c. Quid hoc eſt, quod & numerum præſcribit ipſe, & tamen dicit, qui habet ſapientiam computet numerum beſtiæ? qualem numerum? vel quare computet numerum Beſtiæ? numerus enim, inquit, hominis eſt, & numerus eius 666. quid hoc eſt quod & numerum præſcribit ipſe, & tamen dicit, qui habet ſapientiam computet numerum Beſtiæ? Num hoc intendit, ut computando ſapienter hoc totum perquiras, quot in iſto numero ſint monades, aut certè decades, &c.* And a litle after this anxious diſquiſition about counting this number, he concludes in theſe words, James Brocard.

words, *Duos ergo numeros hìc intelligi oportet, alterum nominis eius, ſive Dei: alterum Beſtiæ, ſive hominis.* That is, Two numbers therefore muſt be underſtood in this place, one being the number of the Beaſts name, or of God; the other of the Beaſt, or of man; for Gods number is not the ſame with mans number. By which words I know not what elſe can be underſtood, but this; That the number 666 is not only the number of the Beaſts name, but alſo the number of God, that is, it is a number which God hath pleaſed to name, and reveale to men, that by counting of this number, they might finde out that other number, which it pleaſed not God, expreſſely to name in this place, but rather myſtically to conceale, becauſe it is more properly the number of the Beaſt, then this, which is the number of his name. To theſe words of *Rupertus* may be added the like teſtimony of *Pet. Bongus* in his booke *de numerorum myſteriis*, where writing of the ſame place of Scripture, and of the number 666 he hath the like words, *Duos ergo numeros hic intelligi oportet, &c.* two numbers therefore muſt here be underſtood, &c.

Now therefore it being evident, that by counting of this number there ought ſome other number to be found out, the next thing to be

be inquired after, is, what kinde of computation ought here to be uſed. For although it be granted, that this number muſt be counted, and that it cannot be counted, but that there muſt ſome other number be found out by it, yet for as much as numbers may be counted divers wayes, (as is above ſaid) and there may be divers numbers found out by them, a reaſon may well be demanded, why this counting of the number ſhould be reſtrained to the extraction of the root only, rather then to any other kinde of computation? To which I might anſwer, that the example of the oppoſite number (which is to be counted after this manner) is a ſufficient reaſon; but I doe rather anſwer that this reſtriction is not only probable, but abſolutely neceſſary, becauſe there is only one number named and expreſſed in the text. For if any other kind of computation had been intended, two numbers at the leaſt ought to have been expreſſed. For neither Addition, nor Subſtraction, nor Multiplication, nor Diviſion can be performed, but there muſt be two numbers at the leaſt given; that by them a third, that is, either a Totum, or a Remainder, or a Product, or a Quotient may be found out; but in the extraction of Roots, one number only ought to be

expreſſed whoſe root is to be extracted: and for this cauſe it is flatly againſt the literall, and the grammaticall ſenſe of the words of the text, to underſtand any other immediate computation or calculation by them. It were an imperfect ſpeech to ſay, here is wiſdome, let him that hath underſtanding adde the number of the Beaſt, for it is the number of a man, & his number is 666, and yet not to declare what number it is to which this ſhould be added. So likewiſe if it had been ſaid, Let him that hath underſtanding ſubtract the number of the Beaſt, for it is the number of a man, and his number is 666; it would be demanded from what number it ſhould be ſubtracted: or if it had been ſaid, Here is wiſdome, let him that hath underſtanding multiply the number of the Beaſt, or divide the number of the Beaſt, for it is the number of a man, and his number is 666; who ſeeeth not how ambiguous, and imperfect the ſpeech is; becauſe there is no number expreſſed or intimated by which it ſhould be multiplied or divided? But if it had been ſaid, Here is wiſdome, let him that hath underſtanding extract the root of the number of the Beaſt, for it is the number of a man, and his number is 666, this is an intire and perfect ſpeech of it ſelfe, and ſuch

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as muſt of neceſſity be underſtood in this place: becauſe there is no other way by which men either properly can, or uſually doe count one number onely, but onely by the extraction of the roote of it.

CHAP. 11.

What it is to extract the ſquare roote of a number? That 25 is the number that is the roote of 666; and remarkablely oppoſed unto 12. Some objections anſwered concerning the fractions of the roote of 666.

AND thus having hitherto proved by the example of the oppoſite number, and by the wordes of the text, that the roote of this number ought to be extracted; I come now from *quod ſit*, to *quid ſit*, from proving that is to be extracted, to ſhew what it is to extract it.

To extract the ſquare roote of a number given, is to find out the greateſt number, which being multiplied into it ſelfe and having the fractions added to the product, (if there be any fraction remaining) maketh the firſt number. And how this is to be performed I need not here relate; it is ſufficiently declared by ſuch as have

have written of Arithmeticke. And although many learned, and worthy Divines (whoſe bookes I account my ſelfe not worthy to beare) are perhaps ignorant of it: yet is this kind of Mathematicall learning called wiſedome in the Scriptures, and in this may conſiſt one part of that wiſedome and underſtanding, which is in the wordes of the text required for the finding out of this myſtery. Let him therefore that hath this skill in humane Arts, and Sciences, and let him that hath underſtanding to extract the rootes of numbers, extract the roote of the Beaſts number, and he ſhall find that fatall number to be 25, and that the fractions remaining are 41: and that this is proved by multiplying 25 by it ſelfe, which makes 625, and by adding the fractions which are 41 unto 625, both which numbers added together, make the juſt ſumme 666. And although the roote of this number, not being a ſimple roote, as the roote of 144 is, muſt in ſtrictneſſe of ſpeech be expreſſed by more a numbers then one, yet there can be no doubt or queſtion which of thoſe numbers muſt be the number anſwerable and oppoſite to 12. The roote of 666 may be ſaid to be $25\frac{41}{51}$ or elſe, to expreſſe it more exactly, it may be ſaid to be $25\frac{25}{51}$: or it may be ſaid to be

Moſes was learned in all the wiſdome of the Egyptians, Act. 7. 22.

a of which the firſt is a Cardinall number, and the fractions are expreſſed by an ordinall number.

25

25 $\frac{806}{1000}$ or 25 $\frac{8069758}{10000000}$ nay any number whatſoever may be made one of thoſe numbers by which the fractions may be expreſſed. But howſoever the number of the fractions be variable, yet the number 25 is alwayes conſtant and the ſame, as 12 is in the oppoſite roote. And as 12 is the greateſt number, and the leaſt number, and the only number of unities of the ſame denomination with the number 144, ~~which is or can be contained in~~ by which we can truly expreſſe the roote of 144: ſo 25 is the greateſt number, and the leaſt number, and the only number of unities of the ſame denomination with the number 666, ~~which is or can be contained in~~ by which we can truly expreſſe the roote of the number 666. And this *ſicut ſimilitudinis* is ſufficient to eſtabliſh an evident *antitheſis* between the two great Cardinall numbers of theſe two rootes, although in reſpect of the fractions there be no *ſicut æqualitatis* between them. And whether the fractions be added or not added to 25, yet they can neither augment, nor diminiſh the roote, no not ſo much as by one unite, as it is ſufficiently knowne to thoſe that know what fractions are. It is no good argument to ſay that 25 is not oppoſed to 12, becauſe 25 hath fractions appendant to it, and 12 hath not; for, *Omne ſimile eſt etiam diſſimile*, and by the ſame reaſon

it might be ſaid, that the 12 Apoſtles are not anſwerable to the 12 Patriarches, becauſe the Apoſtles had ſome priviledges or defects which the Patriarches had not. Or that the Cardinals are not anſwerable to the Apoſtles in the Romiſh Hierarchy, becauſe they have red hats, which I believe the Apoſtles had not. Beſides, it is often times an uſuall and ordinary thing, *etiam praxi mathematicâ*, in many arithmeticall operations, to caſt away, and not to regard the fractions of roots, becauſe the root or Cardinall number it ſelfe is of ſufficient exactneſſe to prove or effect the concluſion, which is deſired; nay ſometimes and in ſome caſes, when rootes of numbers are to be extracted, they cannot make the fractions to be uſefull to their purpoſes, though they would. For ſuppoſe a captaine haue 666 men under his command, and would reduce them to a ſquare figure of equall ſides and ranks: to effect his purpoſe he muſt extract the root of 666, which he would finde to be $25\frac{41}{51}$, and by that he would conclude that he muſt of neceſſity take the number 25 to be the number of rankes, and the number of men in euery ranke, and no other number would ſerve his turne. As for the 41 odd men he muſt reject them as unuſefull, if he will have his army

my exactly ſquare. The number 50 is no equilaterall ſquare number, and yet S. *Auguſtine* upon the 150 *Pſalme* & elſewhere maketh the myſtery of this number to conſiſt in the roote of it which is 7 without any ſcruple of any fraction: and it were eaſie to ſet downe many authors which interpret the ſame and other numbers after the ſame manner. Seeing therefore it is uſuall among men in many caſes, and neceſſary in ſome, not to regard the fractions, but onely the Cardinall number in the extraction of rootes; why then may we not doe likewiſe in extracting the roote of 666? why may we not conſider the number 25 firſt by it ſelfe, and as it is the only Cardinall number oppoſed to 12, by which the roote of 666 can be truely expreſſed; and afterwards as it hath relation to the fractions, eſpecially being the unities of the roote of this number are ſometimes to be applied to Perſons, who are things indiviſible into parts or fractions, as are alſo the unities of numbers eſſentially and abſolutely conſidered. And the truth is, that no number of fractions, as fractions, is properly a part of any roote eſſentially conſidered: for howſoever it be true that fractions, being reduced to ſome certaine denomination, doe more exactly ſhew the ſide

of a ſquare figure as it is *quantitas continua*, yet it cannot be proved that they are any proper eſſentiall part of the roote it ſelfe as it is *quantitas diſcreta*. For the fractions of a roote doe ſuppoſe every unitie in the roote to be divided into many parts, and the number it ſelfe, whoſe roote is to be extracted, to be reſolved into another number farre greater then it ſelfe. And the fractions (if it be well conſidered) are rather part of the roote of the ſecond number into which the firſt is ſuppoſed to be reſolved, then of the roote of the firſt number which was to be extracted. As for example the roote of 666 is $25\frac{806}{1000}$ which fractions doe ſuppoſe every unitie of 666, to be multiplied into one million; and every unite of the roote 25 to be multiplied into one thouſand: for if the figures of the roote and of the fractions be joyned together they doe make 25806. which number is the true roote of 666000000 ſo that 806, (being now unities of the ſame denomination with the number 666000000,) are more properly a part of the roote of 666 millions, then of the roote of 666 unities. And by this it may be obſerved and underſtood, that while we doe ſeeke after Ordinall numbers, more exactly to expreſſe that roote whoſe Cardinall number

we

we have already found out, we doe nothing els in effect (although many times we conſider it not) but ſeeke after the Cardinall number of another roote whoſe fractions, being now the fractions of a greater number, are not at all, or not ſo much to be regarded. By theſe conſiderations it may ſufficiently appeare, that that Cardinall number which is the exacte roote of the greateſt ſquare number contained in any number given, whoſe roote is to be extracted, is the number which is moſt remarkeable and chiefly ſought after in the extraction of every roote; for this number is, and is to be reputed, not only the roote of the greateſt ſquare number contayned in the number given, but alſo of divers other numbers which doe exceede it, but yet with this difference, that it is the roote of the ſquare number without fractions, and of other numbers with fractions added to it. And that the ſame Cardinall number with a little difference of fractions, ſhould be the roote of more numbers then one and of many numbers: this is a thing that thoſe which are not ſo well verſed in the extraction of rootes, doe neither conſider nor well underſtand: and this makes them thinke, that becauſe 25 is the roote of 625, that therefore it is

not the roote of 666. But ſuch ſhould conſider that one reaſon why theſe kinds of numbers are called rootes, is, becauſe every ſuch number, is in this reſpect like unto the roote of a tree; for as one roote hath many branches growing upon it, and iſſuing from it, although ſome grow nearer the roote then others: ſo the ſame number may be the root of divers other numbers, which have all a reall, and yet a differing dependance upon it. And although aſcending upward, there be no infallible direction from the roote to any one particular branch, yet deſcending from the top of any one branch, there is certaine and infallible direction to the ſame roote: and ſo whoſoever ſhall goe to extract the roote of any number greater then 624 and leſſe then 676, according to ſuch rules of art as are, and have hitherto been commonly taught, andgenerally received, ſhall be infallibly directed, not to the number 26, but to the number 25, & to that number only, as unto the only Cardinall number firſt ſought after in the extraction of all rootes; & this number either by it ſelfe, or having ſome fractions appendant to it, is the true root of all ſuch numbers as are included between thoſe two numbers above mentioned. Neither is it uſual or poſ-

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ſible, truly to expreſſe any root that hath fractions, by any other Cardinall number, but only by that number which being multiplied into it ſelfe produceth the greateſt ſquare number contained in that number, whoſe roote is to be extracted. And although there be divers other numbers beſides this number 666, by any one of which we might have been infallibly directed to this number 25, as unto the only Cardinall number by which their roots could have been expreſſed: yet there is no one of thoſe numbers but only the number 666, whoſe moſt perfect figure doth repreſent the figure of *Rome*, as the moſt perfect figure of the number 144 doth repreſent the figure of *Hieruſalem*: and for this reaſon chiefly, and for divers others (as ſhall be ſhewed abundantly in due place) it was both convenient, and neceſſary, that this number 666 ſhould be choſen rather then any other. But if it be objected, that the roote of 666 is nearer to 26, then 25; yet I anſwere that it cannot be truely ſaid to be 26, but is truely ſaid to be 25: and that not only becauſe 25 is contained in this roote, as are alſo all other numbers leſſe then 25, but becauſe 25 is the greateſt number of unities of the ſame denomination with the number 666, contained

ed in this roote. And that I may expreſſe this the more clearly I will make it plaine by an inſtance, and becauſe there is only a threefold ambiguity incident to the expreſſion of ſuch rootes as have fractions, I will therefore ſuppoſe the ſame queſtion to be propoſed to three ſeverall men concerning the length of one ſide of an exactly ſquare figure containing preciſely 666 foote of ſquare meaſure. The firſt being asked how many foote in length one ſide of this figure muſt be, would perhaps ſay 25, becauſe that is the greateſt number of feet contained in it. The ſecond being asked how many foote in length one ſide of this figure muſt be, would perhaps ſay 26, becauſe the exact length is neereſt unto it. The third being asked the ſame queſtion, would perhaps ſay, that it was neither 25 foote long nor 26, but that it was nine or ten inches more then 25, and two or three inches leſſe then 26. The firſt of theſe three anſwers is clearly and evidently true, for 25 is the greateſt number and the leaſt number, and the only number of feet by which that length can be expreſſed. The ſecond anſwere is clearly and evidently falſe, for if that length, which wanteth above two inches of 26 foote, had lacked but one inch or one ſmall

part

part of an inch, it could not then have been truly ſaid to have been 26 foot long, and whoſoever taketh *proximum vero, pro vero*, in this kinde, 'tis plain that he taketh *falſum pro vero*, falſhood for truth. The third anſwer is impertinent and not to the purpoſe, for the queſtion propounded was not how many inches, but how many foot long one ſide of that figure was. Neither ought the queſtion to have been any other waies propounded, becauſe in the extraction of all roots, the firſt number ſought after, is a Cardinall number, and not an ordinall number, a number of ſuch parts of which every one may be ſaid to be an *integrum*, and not a number of fractions, which reſult of themſelves without ſeeking after, when this firſt number is found out. And as for the fractions, I have already ſhewed, that they cannot darken the remarkableneſſe of the number 25, nor diſanull that *antitheſis* which is and ought to be between this number and that number which is oppoſite unto it. Yet if any number, by which the fractions of this root may be expreſſed, be more remarkable and rather to be choſen then another, then without queſtion it is that number by which the fractions may be moſt exactly expreſſed by feweſt figures, and by ſuch numbers as doe

leave feweſt fractions of fractions remaining. And certainly it ſeemeth ſtrange and wonderfull to me, neither doe J think it meerely accidentall, that the number 25, ſhould ſo exactly expreſſe the fractions of the root of 666, as that no other number leſſe then it or neere unto it, can ſo perfectly expreſſe them. For neither $\frac{41}{51}$ nor $\frac{806}{1000}$ doe ſo exactly expreſſe the fractions of the root of 666 as $25.\frac{25}{51}$ nay although thoſe numbers be infinite by which the fractions of this root may be expreſſed, yet I believe there is not any one of them which leaveth ſo ſmall a number of fractions, as this number doth. And although numbers and their roots be infinite in number, yet that there ſhould be any other number beſides this number 666, the fractions of whoſe root may be ſo exactly expreſſed by the Cardinal number of its own root with any *denominator* whatſoever, as the fractions of the root of 666, are by 25, this is ſuch a thing as I conceive to be ἀδύνατον, a thing that cannot happen to be found out, although I will not ſay tis abſolutly unpoſſible. But in the mean time untill ſome ſuch number ſhall be produced, whoſe root may be after the ſame manner, and with the like exactneſſe expreſſed, I ſhall be farre from thinking that this happeneth caſual-

$25.\frac{25}{51}.\frac{00}{60}.$

ly

ly and accidentally; but ſhall believe rather, that as the doubling of *Pharaohs* dreame was an argument of the certainty of that which was ſignified by it: ſo becauſe this number 25 is in a double reſpect remarkable in the root of 666, (firſt, in that it is the onely Cardinall number of the prime or Cardinall unities: and ſecondly, in that it is the onely number of ordinall unities or fractions, by which that root can be by feweſt figures moſt exactly expreſſed) I doe therefore conclude that it is a certaine, and eſtabliſhed truth, that this number twenty five is that fatall and unfortunate number of Antichriſt oppoſed to the number 12, and that in an higher nature, & in a greater degree of oppoſition then 666 is oppoſed to 144, it being that very number which as it is moſt apparently and remarkably applicable to the City and Hierarchy of Antichriſt, ſo is it alſo chiefly intended by the number 666, although it pleaſed the wiſdome of God to ſeale it up in a myſtery, and as it were to lock it up in the cabinet of a greater number, untill that time came which God had appointed for mans reaſon to unlock this cabinet, by the key of computation, and ſo to take out this ſo long hidden number, by which Antichriſt is (as it ſhall be ſhewed) moſt evident-

ly, and miraculouſly deſcribed. For if this number had been expreſſely named in this place to have been the number of the Beaſt, or if that myſticall Babylon, in which Antichriſt raigneth, had been meaſured in the Scriptures by this number 25, as the new *Jeruſalem* is by the number 12, then there had been no myſtery at all contained in it; then it had been ſo plainely ſet downe, that Antichriſt would have prevented it. For as it is not probable that ever any Pope will now chuſe ſuch a name, whoſe numerall letters ſhall make the juſt ſumme 666, (becauſe ſome men ſuppoſe that this number is ſo to be applied) ſo neither is it likely that Antichriſt would ever have choſen and affected this number 25 above, and before any other number, to be the only conſpicuous, and remarkable number in the foundation of his Hierarchy, except the wiſdome of God, who taketh the wiſe in their own craftineſſe, had ſealed it up in a myſtery in ſuch ſort that they ſhould not underſtand it, as long as they had any poſſibility either to alter it or to deny it. For even ſo hath it come to paſſe in the Hierarchy of the Romiſh Clergy, that their anceſters have fatally, and unwittingly laid the foundation of the Papacy upon this number 25; and have made this number

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ſo particularly applicable to their City, and to themſelves in all thoſe materiall circumſtances, in which the number 12 is applicable either literally to the city *Jeruſalem*, or ſpiritually to the Church of God, and Hierarchy thereof, that no pollicy is now ſufficient to cover it, nor their own impudence (with any ſhew of probability) to deny it.

CHAP. 12.

That the number 25 hath been conceived to be a fatall and unfortunate number by ſuch as knew no relation that it had to Antichriſt, or to the number 666.

AND now that I may come neerer to apply this number to the Papacy, I will firſt ſhew that as 12 is a good, and perfect number alwaies taken in a good ſenſe, in the Scriptures, ſo 25 is an unfortunate number in it ſelfe, and that it hath been branded for an evill and unluckie number both by prophane, and ſacred writers, although they knew no relation that it had either to Antichriſt, or the number 666. It is obſerved by *Vincentius* that this number 25 is *imparitèr impar numerus qui impari numero imparitèr menſuratur*, that is, an

odly uneven-number, which is unevenly measured by an odde number. Others have obſerved, and proved both by reaſon and authoritie that the number of five is a fatall number, and that all numbers either ending in five, or made by it are evill, and unhappy alſo. *Petrus Bongus*, in his book *de numerorum myſteriis*, obſerveth & ſheweth that this number 25, which doth not only end in five, but is made by the multiplication of five by five, is myſteriouſly evill. His words are theſe, *Hinc factum eſt, ut hoc numero 25 Hieroglyphicè notarentur qui illecebris, & voluptatibus hujus vitæ dediti ſemetipſos rebus creatis manciparunt: — porrò conſtat hic numerus de quinario, qui neq; tetragonus, neq; triangulus, neq; cubus, neq; perfectus eſt.* And in another place he ſaith, *numerus 25 duas duntaxat habet partes aliquotas nempe 1. & 5, pari modo quinarius cùm ſit primus incompoſitus ſolâ numerabilis eſt unitate. Sic etiam ex diametro diſtans à perfectione, unde in vineâ domini infructuoſos ſignificat.* But it is yet more remarkable which S. *Hierome* obſerves out of the Scriptures, concerning this number 25, in his commentaries upon the 11 cap. of *Ezekiel*, where ſpeaking of this number he ſaith, *Et quantum non ſubterfugit memoriam meam, nunquam in bonam partem potui hunc numerum reperire;*

rire; licet in numeris ad ſacerdotale miniſterium à 25 annis eligantur; In Hebræi enim non habent hunc numerum, ſed tricenarium. And not S. *Hierome* only, but divers other interpreters upon the 8 and 11 cap. of *Ezekiel*, have made the like obſervations of this number. *Lyra* of the 25 men their mentioned, ſaith, *Per quos ſignificantur Apoſtatæ à fide, vel à religione, maximè quandò ſunt in ſuâ malitiâ firmati, quæ ſignificatur per numerum 25, qui numerus eſt quadratus, quià reſultat ex ductu quinarii in ſeipſum.* And *Petrus Serranus*, in his commentaries upon the ſame viſion of *Ezekiel*, writeth after this manner; *Ita ut poteſtati libidinum & cupiditatum vita omnis permiſſa ſit: hoc autem malum ſignat ſacer Propheta cùm 25 viros in portâ orientali ſe vidiſſe aſſerit. Numerum enim quinarium, quo ſenſus hominis clauduntur, nunquam in bonam partem accipi legitur in Scripturâ, ut Divus Hieronymus teſtatur; etſi pluriès indifferenter inveniatur, undè totius populi lapſus vigeſimoquinto numero hoc loco ſignificatur.* If it be demanded what univerſall defection and what Apoſtacy this is from faith and religion by men confirmed in their own malice, which *Lyra*, and *Serranus* acknowledge to be typed out by this number 25, it may be well anſwered that there is none more probable

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then that defection, and universall Apostacy which was to come upon the Church of Christ at that time, when Antichrist was to sit in it. For because this vision was not literally fulfilled, or not fully terminated in the Jewish Church (as it cannot but appeare to those that seriously consider it) therefore S. *Hierome* (as in this following treatile shall be shewed) and many others doe not onely understand it of some defection and Apostacy which was to be among Christians, but doe also apply it even particularly to the Synagogue of *Rome*. *John Husse*, in his book *de revelatione Christi & Antichristi*, saith of this vision after this manner, *Mysticam meretricem Scriptura describens eius excessum notificat*, Ezek. 8. cap. *de viris in templo qui stabant ante picturas*. And *Ecolampadius*, after a particular application of the chiefe things contained in this vision, to the Monkes, Friars, and Nunnes of the *Romish* Church, hath these words, *Et quid sibi vult hæc visio, quàm quòd in Episcopis & doctoribus abominationes maximas ultimò cernat?* And of those words, *Et sunt circitèr viginti quinq;*, he saith, *Quid aliud his docemur quàm nihil illos perfecto animo agere?* understanding by the word *illos*, those Prelates of the Church of *Rome*, of whom he had before spoken.

ken. I might here adde the words of *Gaſpar Sanctius*, and others concerning this number upon the ſame occaſion; but, as I conceive, theſe are ſufficient to make it evident, that this number Twenty five is not only (even by the teſtimony of the Scriptures) an Hieroglyphicall character of ſome unhappy, deſperate, and deplored eſtate of God's Church, but alſo hath been conceived by religious, wiſe, and learned men, myſtically and typically to foreſhew that quinteſſence of impietie and malice, which theſe latter times have diſcovered in the Church of *Rome*. Now therefore for as much as it is agreeable to other places of Scripture that this number 25 ſhould be in ſome ſpeciall manner applicable, both to Antichriſt, and the Church of *Rome*: I may with the greater confidence proceed to the particular application, hoping by it, and upon the grounds above proved, to finde out ſuch an accurate and eſſentiall deſcription of the Papacie, as ſhall not ſeem unprobable to have been intended by the holy Ghoſt: much leſſe ſhall it be prejudiciall to any man's wiſdome to believe it.

CAP. 13.

Of the nature, and qualitie, of thoſe particulars, in which the root and the figure of the Beaſts number is to be applied to the Papacie.

AND now concerning thoſe particulars in which this number is to be applied to the Papacie; it is to be remembred what is above ſaid of the number 12, and of thoſe things to which it is applied. For as Antichriſt is oppoſed to Chriſt, and as 666 is oppoſed to 144; ſo is 25 oppoſed to 12, and ſo muſt thoſe things which are chiefly to be meaſured or numbred by this number 25 be ἀντίστοιχα, *ex adverſo reſpondentia*, that is correſpondent, anſwerable on the other ſide, and in ſome ſort oppoſed to, or ſet over againſt thoſe things which are meaſured, numbred, or deſcribed by the number 12. And (as I am perſwaded) for this Cauſe partly is the Church militant, in the 21 Chapter of the *Revel*: meaſured, numbred, and deſcribed by theſe two numbers only 144 and 12, that there might be an expreſſe example in the Scriptures not onely ſhewing in generall how the number 666, ought to be interpreted; but alſo leading us (as it were) by the hand

hand to thoſe particulars, in which the root of this number ought principally to be applyed. And although perhaps it were a ſufficient application, and as much as ſome Readers would expect, and more then any Papiſt can confute, to heap together a greater number of particulars, in which this number 25 is rather applicable unto the Romaniſts, then it is to any other eſtate, Church, or ſect; or then any other number is to themſelves, and to their ſtate: yet this is farre ſhort of that moſt exact and exquiſite application, which ſeemeth chiefly to be intended by the Holy Ghoſt. Indeed the frequent occurring of this number in things pertaining to the ſtate, and Religion of the Romaniſts (as ſhall be ſhewed in the ſecond place, after I have proved the firſt, and chiefe application) may well be an argument, that either ſome ſecret deſtiny, which is in it; or their affectation of it, hath made it more proper to them, and more common among them, then any other number. Yet, if it were applicable to them in no more, nor in no other particulars, but in thoſe only which are ἀντίστοιχα to thoſe things, which are meaſured, numbred, or deſcribed by the number 12 in the 21 Chap. of the *Revel.* thoſe onely are abundantly and ſu-

perabundantly ſufficient, not only for an evident deſcription, but for a remarkable, eſſentiall, and incommunicable definition as well of their City, as of their ſtate and Hierarchy. For what can be either ſaid, or imagined to be more eſſentiall, or remarkable either to, or in any city then the figure of it, the circuit of the walls, or compaſſe of it, the number of the Gates, the number of the Churches, the number of Tribes, Wards, or Pariſhes into which it was firſt divided? And concerning the forme of government (which is more properly a City, then the materiall ſtructures) what can be ſaid, or imagined, to be more eſſentiall to it, or remarkable in it: then the number, time, place, office, and in ſome ſort the very name alſo of thoſe perſons, who are the very Baſis and foundation of it, and the very hinges (as they themſelves confeſſe) on which their whole Hierarchy depends, and moves it ſelfe? As therefore the number 12 in the 21 Chap. of the *Revel.* is applied to the Church and Hierarchy thereof in ſuch things as are moſt eſſentiall to it, and in ſuch circumſtances, as are moſt apparently remarkable in it: ſo the number 25 in like manner muſt be applied to the Papacie, and Pſeudo-Hierarchy thereof, in ſuch things, as are moſt eſſentiall to it, and in ſuch

ſuch circumſtances, as are moſt apparently remarkable in it.

And as the number 12 is in that chapter after ſuch an admirable and wonderfull manner applied to the ſpirituall *Hieruſalem*, that is to the Church and Hierarchy thereof, that the literall and materiall City, in which that Eccleſiaſticall Hierarchy was firſt eſtabliſhed, is alſo by the ſame number plainly meaſured, and manifeſtly deſcribed: ſo ought alſo the number 25 to be in ſuch ſort applied to the myſticall and ſpirituall Babylon; that the materiall City it ſelfe, in which that Pſeudo-apoſtolicall Hierarchy hath been long ſince eſtabliſhed, may be by the ſame number both truly meaſured, and evidently deſcribed. And for this cauſe it is abſolutely neceſſary, that the Beaſt mentioned in the 13 *Chap*: of the *Revel*: which is Antichriſt, muſt not be one perſon only (as the Papiſt falſly teach) but (as the lateſt [a] and beſt writers doe agree) muſt eſſentially conſiſt of a certaine number of ſuch perſons, as may be fitly anſwerable, [b] and oppoſite to Chriſt's Apoſtles, reſiding in ſome City anſwerable and oppoſite to *Hieruſalem*. For how is it otherwiſe poſſible to interpret

[a] *Although certaine of the Scholaſticall Divines do ſay, that Antichriſt ſhall be borne of the nation of the Iewes, and of the tribe of Dan &c. yet great learned men which with deepe judgements have read the Scriptures, doe write, that he ſhall not be one perſonall man only, but that under the name of Antichriſt is meant and comprehended the whole kingdome of falſe teachers, bearing rule in the temple of God, and that in a great City which hath rule and dominion over the kings of the earth,* Rapſodix G.A. *Biſhop of Exeter.* pagina 287, Miſcellan. 25. [b] Antichriſtus habiturus eſt ſuos Pſeudo-apoſtolos. Anſelmus in 13. *cap. Apoc.*

this number of the Beaſt, after the ſame manner, that that number which is oppoſed unto it is, and ought to be interpreted? How can we by counting the Beaſt's number finde out the number of his Apoſtles, and the number of his Tribes, & the number both of the ſpirituall & materiall gates of his Church and City, & the figure and compaſſe of it; except Antichriſt ſhall have ſome City anſwerable to *Hieruſalem*, and ſome Perſons anſwerable to the Apoſtles, and eſſentiall to his Hierarchy ruling, and reſiding in it?

CHAP. 14.

That Rome *is anſwerable to* Hieruſalem, *and the Popes Cardinalls to Chriſt's Apoſtles.*

AND as this aſſertion muſt neceſſarily follow out of that which is above ſaid, concerning the manner how this number ought to be interpreted, ſo is it evidently and apparently verified in the Papacy. [a] For as *Hieruſalem* truly was *Caput, mater, gremium, & oſtium omnium Eccleſiarum*,

[a] Alchaſar *upon the* 21 cap. *of the* Rev. *ſaith*, Totam hujus prophetiæ ſummam devolui ad Romæ comparationem theologicam cum HIERUSALEM; nomen Hieruſalem hoc loco Romanæ Eccleſiæ attribui, veterem *Hieruſolimam* nomen ſuum amiſiſſe, illudquè novam ROMAM, id eſt, *Romanam* Eccleſiam comparâſſe, utpote quæ antiquæ ſucceſſit *Hieryſolimæ*, in eo quod fidelium omnium CAPUT & METROPOLIS ſit effecta. *Alchaſar* in diſputat. de argumento 21. *cap.*

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[a] ſo doth *Rome* falſly pretend her ſelfe to be, and ſo *Rome* really, and truly is the mother of all ſpirituall whoredome, and abominations in reſpect of all thoſe Churches which have been ſeduced by her.

And as there is a cleere and eminent *Antitheſis* betweene *Hieruſalem* and *Rome*, [b] ſo is there alſo between Chriſts Apoſtles, and the Popes Cardinalls; there being no perſons in the whole world, of what ranke, order, or degree ſoever ſtiling themſelves καὶ ἐξοχὴν *vicem gerentes Apoſtolorum*, as they do. They are the very ſubſtance, Soule, and Eſſence of the Papacie, and ſo neerly united to the Pope, that he accounts them as parts of his owne body, [c] and they together with him make one com-

[a] Ex quo univerſi urbs ſecunda *Hieruſalem* merito appellati, apud quam & Dominus (ad illius Robur fidei) in Petro iterum crucifigi voluit, ubique unius Dei veneratio ac fides indeficiens, & Domini precibus & Petri favore ad ultimum uſque judicantis Domini adventum, in urbe *ſublimi* & *valente*, ac inde veriore *Hieruſalem* creditur permanſura. Onuphrius Panvinius de præcipuis Urbis Romæ baſilicis, pagina 265. Coloniæ. 1584. *And the ſame Onuphrius ſaith, pag.* 138. *that at Rome* ſupra periſtilium exterioris Baſilicæ Lateranenſis porticibus hi verſus ſunt,

Dogmate Papali datur ac ſimul Imperiali,
Quòd ſim cunctarum mater, caput Eccleſiarum.

[b] Iſidorus Moſconius lib. 1° de Cardinalibus (ubi enumerat appellationes Cardinalium magis proprias,) Cardinales, inquit, primo in loco appellantur *vicem gerentes Apoſtolorum.*

[c] De donatis Papæ Cardinales debent habere dimidium; Et Papa dimidium eorum quæ dantur Cardinalibus. Jacobatius de Concilijs, num. 173. Non poſſunt teſtari ſine licentia Papæ, & quia ſunt pars corporis Papæ non præſtant juramentum fidelitatis, tanquam inviſcerati Papæ. Idem ibid. Item Papa habet ſingularem diligentiam de ſalute corporali Cardinalium: unde ſi Cardinalis infirmetur, non minuitur ei ſanguis ſine ſpeciali Papæ licentia. Idem, Numero 176. Cardinales in Eccleſiâ Romanâ unum corpus myſticum effecti ſunt, & unum Collegium ſacro ſanctum cum ſummo Pontifice conſtituunt. Hieronimus Manfredus de Cardinalibus *cap.* 5. Ecce illud Collegium, ſcilicèt Apoſtolorum, Actuum 15, cujus in locum ſacer Cardinalium Senatus ſubmiſſus eſt, utroque conſiliative & deliberativo munere præfulgum. *Alexander* à Turre. *lib* 2°. 2ª. Partis. *pag.* 82. Collegium Cardinalium dicitur Sacroſanctum Collegium Apoſtolorum, Eccleſiæ gremium. Iacobatius de concilijs. Num. 170.

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pleat Colledge and Corporation, and one myſticall Body, actually and eminently containing, upholding, and repreſenting all power, and Eccleſiaſticall juriſdiction. They were inſtituted in the firſt moſt remarkeable foundation of the Papacy by the Pope in the City of Rome, about the time of Conſtantine the great, in [a] imitation of our Saviour Chriſt, who did in the firſt moſt remarkeable foundation of his Church, erect the Colledge of Apoſtles at *Hieruſalem*, giving them a [b] name, prefining their [c] number, and declaring their [d] office, as the Pope hath

a Inſtitutio Cardinalium figuraliter habuit ortum ab inſtitutione divinâ, exemplariter autem à Chriſto; expreſſa autem fuit facta tempore Pontiani & Marcelli Rom. Pont. propter baptiſma. *Gondiſalvus Villadeigo cauſarum olim Palatij Auditoris*, in initio libelli de Origine Cardinalatûs.

b *The name which Chriſt gave to his Diſciples was to be called* Apoſtles, Luc. 6. 13. *And the name which the* Pope *giveth to his beſt beloved diſciples, is to be called* Cardinalls. *For as Chriſt in his Church gave ſome to be* Apoſtles, *ſome Teachers, ſome Prophets, &c.* 1. Cor. 12. 28. *And*, Ephes. 4. 11. *So the Pope in the Romiſh Church hath given ſome to be called* Cardinalls, *ſome* Ieſuites, *ſome* Abbats; *ſome* Monkes, *ſome* Friars, *ſome* Exorciſts, *ſome* Acolcuts, *&c.* c *The firſt limited number which Chriſt gave to his* Apoſtles, *was according to the number of the gates, and Tribes of* Hieruſalem; *ſo the firſt limited and prefined number of the Cardinalls was according to the number of the gates of* ROME, *and according to the number of thoſe Diviſions of the City and People of* Rome, *which the Popes have made anſwerable to the tribes of* HIERUSALEM, *as ſhall be proved in due place.* d *The Office, and Commiſſion, which Chriſt gave to his* Apoſtles *conſiſted in three things. Firſt, The Adminiſtration of Baptiſme was committed chiefly and originally unto them. And although they did afterward commit this function unto others, yet they were firſt commanded to goe and Baptize all nations, and as it were by the* 12 *gates of their Baptiſme to bring all true* Iſraelites *into the ſpirituall* Hieruſalem. *So at the firſt inſtitution of the Cardinalls, their Office, and Commiſſion was chiefly to baptize, and they were affixed to certaine chiefe Churches in* ROME, *in which, and in which onely baptiſme was to be celebrated. Secondly, the* Apoſtles *were to preach Chriſt, and to propagate and plant Chriſtian Religion in all the world. So the Cardinalls having quickly committed the celebration of Baptiſme unto others, imployed themſelves wholy to preach the Pope, and to plant and propagate Poperie in all kingdomes of the world. Thirdly, Chriſt gave unto the* Apoſtles *the chiefe power to forgive and to detaine ſinnes; ſo likewiſe the Pope committeth the chiefe care and diſpenſation of his ſelling of pardons & indulgences unto the Cardinalls, ſaying unto them as Chriſt to his Apoſtles*, Whoſeſoever ſinnes yee remitt, they are remitted, and whoſeſoever ſinnes yee retayne they are retayned.

ſince

ſince done to his Cardinals at Rome. As the Apoſtles truely were, and are the root and foundation of the Chriſtian Church and of all Eccleſiaſticall Juriſdiction: ſo the Cardinals [c] falſlypretend themſelves to be, and ſo they truely are, and doe in expreſſe words declare themſelves to be the very [f] Baſis and [g] foundation of the *Romiſh* Hierarchy. And therefore the Root and foundation of all that Superſtition and Impiety, which being derived originally from *Rome*, hath been transfuſed through the whole body of the Chriſtian Church. As it is the Priviledge of the Apoſtles, to be as it were 12 ſtars ſet in that Crowne, which is mentioned in the 12 Chapter of the Revelation; ſo is it an eſpeciall Priviledge belonging to the Cardinals, to haue their names written in the Crown of their Prince, as witneſſeth [a] *Iacobatius de concil. num.* 153. There was a two fold ſtate and Condition of the Apoſtles, firſt they were *Apoſtoli vrbis*, affixed as it were to the City *Hieruſalem*, where they were to abide untill they were endowed with power frome above: but

c *For the order of Cardinalls is a confeſſed innovation, as* B. Morton *ſheweth. And* Antonius de Pratis *affirmeth*, CARDINALATUS *non dicitur gradus nec Ordo Eccleſiaſticæ Hierarchiæ à Chriſto inſtitutæ, nec gradui Apoſtolorum ſuccedens ſicut* Epiſcopatus & ſacerdotium. De juriſdictione Epiſcopali, *Num.* 3°. *Tom* 3°. Parte 2ª, *pag.* 365.

f Cardinales ſunt *Baſes* Eccleſiæ *Gabriel Paleottus* de deſcriptione Conſiſtorii.

Cardinales vniverſi orbis regendi pondera ſuſtinent, & ſuper eorum humeros totius Eccleſiæ machina imponitur. *Hieronymus Albanus* de Cardinalibus, Queſtione 1ª. g *Alchaſar in his Commentaries on the* Revel: *ſaith, The Pope uſeth to ſend a Saphire ſtone to every new made Cardinall, to put him in mind that he is now one of thoſe foundation ſtones which are mentioned in the deſcription of the new* HIERUSALEM. a Cardinales ſunt patricii ſcripti in diademate Principis. *Iacobatius.*

afterwards they were *Apoſtoli orbis*, and were ſent from thence into all kingdomes of the world: So likewiſe the Cardinalls in imitation and affectation of the like honour are ſtiled *Cardinales Urbis, & Orbis*, and they remaine, as it were affixed to the City of *Rome*, untill they are indewed with power from above, that is, untill they are ſent by the Pope as his Nuntio's and legates into all kingdomes of the world. As the Apoſtles in reſpect of their ſpirituall fatherhood are fitly anſwerable to the 12 Patriarches, who are the fathers of all the Iſraelites according to the fleſh: ſo the Cardinalls are likewiſe called *Patres Spirituales*, affecting the like honour. As the Apoſtles, having ſupreme Authority in the Church, may in ſome ſenſe be ſaid to be the judges of the world, and to ſit upon 12 Thrones to judge the 12 tribes of Iſraell; ſo the Cardinalls make their [a] Conſiſtory of their Apoſtolicall Sea to admit of no appeale, but to be of ſuch a celeſtiall ſublimity, that it is equall to the tribunall ſeat of God: And therefore they are ſtiled *Judices Orbis*, and they do exerciſe all civill, & Eccleſiaſticall power over the city, and people of *Rome*: which either the Patriarches and Princes of the Tribes did in the literall, or the Apoſtles in

[a] Cardinal. dicit Papa, *Eſto frater noſter, & mundi princeps*—Conſiſtorium enim Chriſti & Papæ idem eſt cenſendum. Alexand. à Turre lib 1° 2æ Partis. pag. 35.

Honor Regius humanus: Pontificius certè divinus: Regum, terreſtre decus; Pontificium cœleſte. Muneris Regis minimè completa; Pontificis, numeris omnibus expleta: illa civilis & politica, hæc ſupercœleſtis & ſancta. Alex. a Turre *lib.* 4° *pag.* 272 *Idem pag* 36. viſionem throni Apo. 4°. Papæ & Cardinalibus applicat, & cœleſti *Cherub Seraphin.*

in the ſpirituall *Hieruſalem.* Many other things might here be alleaged to ſhew how exact, and exquiſite an *Antytheſis* and *Contra poſition* there is between the Apoſtles, and Cardinalls. It might be obſerved, that there is not one of thoſe proper Appellations and Titles, which are uſually attributed to the Cardinalls: ſuch as are theſe following.

Patres Spirituales
Vicem-gerentes Apoſtolorum
Senatores Papæ
Patres Purpurati.
Patricij
Mundi Principes
Iudices Orbis
Cardinales Vrbis & Orbis,
and the like:

There is not, I ſay any one of theſe Titles but the Cardinalls may by it be proved either to be emulous of the like honour, which the Apoſtles had, or elſe to be the Image of ſuch a kinde of government, as was before their lives remarkable in the City of *Rome.* Both which Conſiderations (as by the way may be obſerved) are neceſſarily incident to the right diſcerning of that great *Antichriſt*, who is not only to reſemble ſome ancient government of

Rome, but alſo* to be that Synagogue of Satan mentioned in the *Revel:* which ſay they are Apoſtles, and are not. For as much therefore as there hath not been in any City anſwerable to *Hieruſalem*, or in any other place, at any time ſince the Apoſtles lived, any ſtate, *Hierarchy*, ſect, or ſociety of men, ſo confidently and yet ſo falſly, pretending, and arrogating themſelves to have all fullneſſe of power Apoſtolicall annexed, and as it were appropriated unto themſelves, as the Colledge of Cardinalls doth: I may therefore conclude that there are perſons in the Papacy anſwerable to the Apoſtles, as *Rome* is to *Hieruſalem*, & that if the Papacy be *Antichriſt*, and if the number 666 be to be interpreted and applied after the ſame manner, which is above proved that it ought to be; then the firſt originall number, and foundation of this Colledge of Cardinalls, muſt be typed out unto us by the ſquare root of the number 666, as the firſt limited, and eſtabliſhed number of the Apoſtles, is typed out by the ſquare root of the number 144.

* *To be, or to be like that Synagogue of Satan as ſome interpreters conceive,* Revel: 2: 2,3. 9.

CHAP.

CHAP. 15.

That the first number of Cardinals according to their first institution and foundation is chiefly to be considered, as that which doth most remarkably characterize Antichrist in his originall.

AND that only the first decreed, and establiſhed number of the Colledge of Cardinals is typed out unto us, and plainly foretold by the root of the Beaſt's number: this is a farre more evident and remarkable deſcription of Antichriſt, then if any other number had been declared which ſhould at any other time have been applicable unto them. For (as it is uſually ſaid) *ſcire*, is, *per cauſas cognoſcere*, and as we cannot perfectly know any thing untill we know what were the firſt originall cauſes and beginnings of it, ſo this order of Cardinals (which beareth now ſo much ſway in the Romiſh Church) and which is the very body and corporation of Antichriſt) may be then perfectly diſcerned, when we know what it was in it's firſt originall and beginning. And for this cauſe it is that the holy Ghoſt in the deſcription of the new *Hieruſalem* uſeth chiefly ſuch numbers and meaſures as were

conſpicuous and remarkable in the firſt apparent foundation of Chriſtian Religion. For the wall of the new Hieruſalem is ſaid to have 12 foundations, not becauſe the number 12, either in reſpect of the Apoſtles themſelves, or in reſpect of Chriſtian Biſhops themſelves (who are their lawfull ſucceſſours in ſo much of their authority as is neceſſary for the perpetuall government of the Church) ſhould be, at all times following, actually exiſtent, and remarkable in the Church; but that by this one number, which is the root & *Baſis* of another number, there might be an evident & ſtrong alluſion not only to the number, but alſo to the nature, qualitie, and office of thoſe perſons, from whom, as from the Root, the Churches Hierarchy doth originally proceed, upon whom it is fundamentally built, and in whom it was firſt apparently to be diſcerned. As therefore the number 12 is not applicable to the Hierarchy of the Church in reſpect of any one perpetuall and conſtant number of Perſons, which was alwaies to continue, ſo neither ought the number 25 to be after this manner applicable to the Romiſh Hierarchy, but the true and exact application of it, ought chiefly to be terminated in the diſcovery, not onely of the number, but alſo,

alſo, of the nature, quality, & office of thoſe Perſons from whom their Pſeudo-hierarchy did originally proceed, upon whom it was fundamentally built, and in whom and with whom it was firſt apparently to be diſcerned. Howſoever therefore it may perhaps at the firſt apprehenſion ſeeme requiſite, that according to this application which I am at, the number 25 ought to be the onely conſtant, ſetled, and perpetuall number of the Popes Cardinalls, or Apoſtles, which ſhould at all times during the time of Antichriſts continuance be actually applicable unto them; yet upon due conſideration it muſt be granted, that ſuch an application can neither be warranted by the example of the oppoſite number, which is applicable to the firſt number of the Apoſtles only; nor be agreeable to the nature of this type, which aymes, not only at a certaine number of unities, but alſo of ſuch unities as are the root and Baſis of other unities, which were to proceed from them, and to be built upon them; I ſay therefore, that it muſt be granted that there is no neceſſity, nor any probability, that this number ought otherwiſe to be applied unto them, then in reſpect of that firſt decreed & eſtabliſhed number, which was moſt conſpicuous, and remarkable, & moſt exactly

exactly applicable unto them, in, and at the firſt foundation of their Colledge, and in the firſt apparent and actuall inſtitution of their order. And that, not only the number of the 10 crowned hornes mentioned in the *Revelation*, may be thus interpreted in reſpect of their firſt originall onely; but that alſo the number of the Beaſt ought to have ſpeciall reference to the firſt original ſtock and image of Antichriſt's Anti-Apoſtles, is a truth clearely diſcerned, and in general tearmes plainly expreſſed by a late learned interpreter of the *Revelations*, although he aimed not at the ſame particular application which I doe.

Theſe things being now thus cleared and diſcuſſed in generall, concerning the time, the place, and the perſons which this number ought chiefly to characterize; and it being proved that *Rome* is anſwerable to *Hieruſalem*; and that the Cardinalls of *Rome* are thoſe perſons which may be fitly ſtiled Anti-Apoſtles in the Romiſh Hierarchy; and laſtly, that the time in which the root of the Beaſt's number ought to be applied to the *Pſeudohierarchy* of *Antichriſt*, muſt be in the firſt apparent and remarkable emerſion of his Hierarchy: that ſo it may be like and anſwerable to that very nick of time,

time, in which, and in which only, the root of the oppoſite number is actually applicable to the Hierarchy of the Church; theſe things, I ſay, being thus cleared and diſcuſſed, it remaineth now that I ſhew by cleare and evident teſtimonies, that as the Colledge of Apoſtles did originally conſiſts of 12 perſons and no more, ſo the Colledge and corporation of Cardinals in *Rome*, according to it's firſt inſtitution, & in the firſt apparent and remarkable foundation of the [a] Papacy, did conſiſt of 25 perſons and no more.

[a] *That the firſt remarkable foundation of the Papacie was about* 300 *yeares after Chriſt, in or about the time of* Conſtantine, *is out of queſtion. Then was that voice heard,* hodiè ſeminatum eſt virus in Eccleſia. *Then was the ſeat of the Empire taken out of the way, and removed from* Rome *to* Cõſtantinople, *and then was Antichriſt to come when the Roman Emperour was taken out of the way. Then doe they pretend* Conſtantines *donation to have been made. Then was the ancient purity of the Primitive Church decayed, then was the viſible Hierarchie of the Chriſtian Church almoſt quite extinguiſhed by the violence of perſecutions; for then as* Baronius *relates* Anno 304. *The perſecuting Princes,* velut glorioſæ victoriæ titulis de ſubactis deletiſq; penitus Chriſtianis columnas erexerunt. Cluniæ enim in Hiſpania in nobili columnâ hæc inſcriptio legitur? DIOCLESIAN: JOVIUS &c. AMPLIFICATO per ORIENT. & OCCIDENT. IMPERIO ROMANO, & nomine Chriſtianorum deleto. Rurſus ibidem altera inſcriptio. DIOCLESIAN. CÆSAR AUGUST. SUPERSTITIONE CHRISTI UBIQUE deletâ. *But becauſe the Papacie began then ſuddenly to ſtart up after theſe perſecutions, therefore* Baronius *ſaith,* fefellit planè ſpes vana principes, &c.

CHAP. 16.

A diſquiſition concerning other particulars, to which the number 12 *is applied in the deſcription of the new Hieruſalem, and particularly of the* 12 *Gates,* 12 *Tribes, and* 12 *Angels.*

THat this truth may more plainely appeare, it is requiſite that ſomething be firſt ſaid briefly, and in generall of thoſe other particulars, to which the ſame number is alſo to be applied; for (as it is above intimated) all thoſe particulars, to which the number 12 is applied in the deſcription of the new *Hieruſalem*, muſt have ſo many other particulars anſwerable and oppoſite to them, in that myſticall *Babylon* to which the number 25 muſt be in like manner applicable. Now the number 12 is actually and expreſly applied unto ſix ſeverall things, in the deſcription of the new *Hieruſalem*, which are theſe.

1 *Twelve Gates.*
2 *Twelve Angels at the Gates.*
3 *Twelve Tribes written on the Gates.*
4 *Twelve foundations with names written on them.*
5 *Twelve thouſand furlongs, the meaſure of the City.*

6 *Twelve*

6 *Twelve manner of fruits of the tree of life.* Notwithſtanding that there is great difference among Interpreters, what theſe 6 things are, which are hereſo expreſly numbred, & deſcribed, and howthey ought to be applyed to the Church: yet their divers interpretations (according to which every man aboundeth in his own ſenſe) are rather helps thē hinderances, for the right diſcerning and finding out of thoſe things, which in the Romiſh Hierarchy are anſwerable unto thē. For which way ſoever theſe things are to be underſtood, and according to what poſſible probabilitie ſoever they may be interpreted, there are things in all ſenſes anſwerable unto them in the Romiſh *Babylon*. If theſe Gates be literally to be underſtood of the gates of the materiall city *Hieruſalem*; then the materiall gates of the City of *Rome* muſt be anſwerable unto them. And for a full application, in this ſenſe, it ſhall be ſhewed, that as the gates of *Hieruſalem* were 12 in number, ſo the gates of *Rome* were 25 in number.

But if thoſe gates be alſo to be underſtood in a ſpirituall ſenſe, which without all queſtion is chiefly intended, and moſt exactly verified, then theſe gates muſt be underſtood to be the gates of the Church ſignified by *Hieruſalem*. Now

the gates of the Catholique Church (which is really and truly the Heavenly *Hieruſalem*, may be ſaid to be 12 divers waies. Firſt, the Apoſtles themſelves may be ſaid to have been the 12 gates of the Church in reſpect of their faith and doctrine in generall, becauſe by their examples, and by the ſincerity and truth of their life and doctrine, all other Chriſtians have been converted to the true Religion. And in this reſpect the Cardinals of *Rome*, who make themſelves anſwerable to the Apoſtles, and whoſe originall number was 25, may be alſo ſaid to have beene the 25 gates of ſpirituall *Babylon*; becauſe chiefly and originally, by their policy and hypocriſy, in laying the firſt foundation of Poperie, all other Papiſts have been ſince perſwaded, and invited to believe, and to embrace the Hereſies and ſuperſtitions of the Church of *Rome*.

But ſecondly, and in a more particular and proper ſenſe, there may be ſaid to have been 12 gates of the Church, becauſe the adminiſtration of the Sacraments, & eſpecially of Baptiſme (which is literally, and properly the gate of the celeſtiall *Hieruſalem*) was chiefly, & originally [a] committed unto the 12 Apoſtles. And in this

[a] *Although others did baptize in the Primitiue Church beſides the 12 Apoſtles, yet they cannot be properly called the firſt gates of the Church, becauſe theſe to whom this power was derived from the Apoſtles, were firſt baptized themſelves by the Apoſtles. So that as Chriſt is truly and eminently ſaid to be the foundation of that foundation which was laid by the Apoſtles, ſo the Apoſtles thēſelves are truly and eminently the firſt & chiefe gates of the Church, even in reſpect of thoſe who have beene ſince made (as it were) gates of the Church by their appointment, & by the fulneſſe of their Commiſſion & authority, which they did all equally, and immediatly receive from Chriſt as it appeareth in the Goſpell.*

ſenſe

ſenſe it ſhall be ſhewed, that as in the firſt apparent beginning of Chriſtianity, the adminiſtration of Baptiſme was originally committed unto 12 Apoſtles in the City of *Hieruſalem*, which is therefore truly called *Mater, gremium, & oſtium omnium Eccleſiarum*, the mother, the wombe and the gate of all Churches; ſo in the firſt apparent beginning of Popery, the adminiſtration of Baptiſme was originally committed unto 25 Cardinals in the City of *Rome*, which city doth alſo ſtile her ſelfe *Mater, gremium, & oſtium omnium Eccleſiarum*, the Mother, the wombe, and the gate of all Churches.

Thirdly, theſe gates of the new *Hieruſalem* ſeem to have ſpeciall reference to thoſe materiall Churches (or to thoſe places which were then anſwerable to our Churches) wherein the Apoſtles did uſually adminiſter the word & Sacraments while they were in *Hieruſalem*; for, as the Apoſtles are called gates, becauſe adminiſtration of the word and Sacraments was performed by them, ſo Churches may be called gates, becauſe theſe functions were performed in them. And as Baptiſme is truly ſaid to be the gate of the Church, ſo according to the phraſe of the Scriptures, that may be truly ſaid of every particular Church or congregation which *Ia-*

Gen.28.17. *cob* once ſpake of *Bethel*, *Hæc eſt domus Dei*, *hæc eſt porta cœli*: this is the houſe of God, this is the gate of heaven. And although thoſe places in *Hieruſalem*, wherein Chriſtians firſt aſſembled themſelves, were not ſuch as our Churches now are (as neither was *Bethel* at that time when *Jacob* called it the gate of Heaven) yet it cannot be imagined, but that there were ſet congregations, which had ſome certaine places to meet in, and ſeverall Paſtors to inſtruct them: for as the Apoſtles divided the world as it were by line among themſelves, ſo that one would not meddle within the compaſſe of anothers line, ſo it is to be conceived that the ſame Apoſtles, by whoſe precept or example Pariſhes and Dioceſſes in all places began to be erected, firſt in Cities, and then in Villages, did not confuſedly and promiſcuouſly performe all duties & Eccleſiaſticall functions among themſelves; but that they did divide the City *Hieruſalem* into 12 ſeverall Juriſdictions, Pariſhes or Diviſions, and that they did in 12 ſeverall places adminiſter the Sacrament of Baptiſme, and doe all other religious duties which are now uſually performed in Churches. Theſe places were for the moſt part large upper roomes; ſuch as that was which the Apoſtles prepared for our Saviour

our Chriſt to eat the Paſchall Lamb in; theſe in thoſe times were uſually called [a] *Baſilicæ* (which name hath been ever ſince retained, & ſheweth the true originall from whence Chriſtian Churches had their beginning) and theſe places were in thoſe times really and truly Chriſtian Churches, although, in reſpect of thoſe which we now have, they were ſo but onely as it were in *ſemine & origine*. Now foraſmuch as this cœleſtiall *Hieruſalem* is the type of the Chriſtian Church univerſall, into which no man can have his entrance & admiſſion, except it be by baptiſme, which ought alwaies to be performed in ſome particular Church, or congregation, therefore every particular Church or Congregation, wherein this Sacrament is uſually adminiſtred, may in this reſpect (as alſo in divers others) be truly ſaid to be a gate, by which men do uſually and ordinarily enter into the ſpirituall *Hieruſalem*. And becauſe the firſt Chriſtian Churches or congregations, which were at once and the ſame time inſtituted, and erected in *Hieruſalem* by the Apoſtles, as patterns and platformes to all ſucceeding times and Cities, are preſumed to have been 12 in number, according to the number of the 12 Apoſtles: therefore the number of the gates

[a] Eccleſia ante conſecrationem propriè dicitur Baſilica.

gates of the Chriſtian Church vniverſall, according to it's firſt originall and beginning (which time is chiefly aymed at in this whole deſcription) are truly ſaid to be twelve. And this I take chiefly, to be that literall veritie, really and actually exiſting in the primitive Church, to which the twelve Gates of the new *Hieruſalem*, have a plaine and evident alluſion.

And this is farther cleared, becauſe it followeth in the Text, that theſe Gates had 12 Angells placed at them, and the names of the twelve Tribes written on them. For firſt concerning the Angels, it is evident in this book of the *Revelation* that the Miniſters of the Goſpell are called the Angels of thoſe Churches, which are committed unto them. If therefore theſe twelve gates be the firſt chriſtian Churches, then the 12 Angels may fitly be ſaid to be thoſe 12 Paſtors, to whom the charge of theſe twelve Churches was committed. For as touching Angels properly ſo called, which are miniſtring ſpirits, it is certaine that the diſpenſation of the Goſpell, is not committed unto Angels, but unto men; and that men, and not Angels, have power, and are appointed to baptize, and to excommunicate, that is, to admit in, and to caſt out of the Church, and to open, and ſhut the gates of the heavenly

heavenly *Hieruſalem*. And for this cauſe it is plainly ſaid in the 2 chap. of the *Hebrews*, verſe 5. that *God hath not unto Angells put in ſubjection the world to come*; in which place the world to come, ſignifieth the renewed eſtate of the Church under the Goſpell.

Secondly, concerning the 12 Tribes, if the Gates be the firſt 12 Churches, and the Angells the 12 firſt Paſtors, then queſtionleſſe theſe Tribes, are the 12 firſt Eccleſiaſticall diviſions, Titles, Iuriſdictions, or Pariſhes, into which the City and people of *Hieruſalem*, in ſome ſort were, and ſhould in proceſſe of time haue been more perfectly divided, if that City had not been deſtroyed, nor the Paſſage of the Goſpell hindered. For it is to be conſidered, that this deſcription of the new *Hieruſalem*, is applicable to thoſe times, by way of anticipation as it were, and rather in reſpect of that beauty and perfection, at which the primative Church then aymed, then in reſpect of that, unto which it had in thoſe times attained. Nevertheleſſe becauſe it is evident by the Scriptures, that there was ſo great a number of beleeving Chriſtians in *Hieruſalem* at that time, that every Apoſtle might have had the charge of neare 500 ſoules, it cannot therefore with any probability be

imagined, but that they did diſtribute, and diſpoſe themſelves, and thoſe beleevers, in as decent and convenient order, as thoſe times would permitt, and according to ſuch Diviſions, as did not only reſemble, the 12 Tribes of the Jſraelites, (which were typicall predictions of the Apoſtles times) but were alſo exemplary cauſes of the like Eccleſiaſticall diviſions, namely, of Dioceſſes, and Pariſhes, which began immediately after the Apoſtles times to be erected in other Cityes, and haue been ever ſince continued in the Church.

CHAP. 17.

Of ſuch Particulars in the myſticall Babylon *as are ſimilary to the Gates, Tribes, Angells, and Foundations of the new Hieruſalem.*

I Hope it is now ſuffiiciently declared, what thoſe things were in the primitive Church, to which the twelve *Gates*, the twelve Angells, and the twelve *Tribes* have a ſpeciall alluſion. The 12 *Gates* are 12 Churches or Congregations, in which the Sacraments and eſpecially Baptiſme was adminiſtred. The 12 *Angells* are thoſe 12 *Paſtors*, to whom theſe 12 Churches were committed

mitted. The 12 *Tribes* are thoſe 12 Titles, or Pa. riſhes, or other diviſions, into which the City and people of *Hieruſalem* were divided. And all theſe things will be farther cleared, by that, which I ſhall now ſay, concerning thoſe things, which are anſwerable, and oppoſite unto them in the *Romiſh Babylon.* And that not only, becauſe — *Contraria juxta ſepoſita magis eluceſcunt*, contraries being placed together are the more eaſily diſcerned, but alſo, becauſe the Church of *Rome*, by a pretended Imitation, but by a true and reall Emulation, pretended her ſelfe to have been framed, and erected, after the example of the Church of *Hieruſalem*, and to be a continuall and perfect expreſſion of it, even in reſpect of thoſe things, which are above recited. *Onuphrius de præcipuis Vrbis Rom: baſilicis*, in the ſecond chapter, where he writes of the firſt Pariſhes, Churches, and Paſtors, which were inſtituted and erected in the City of *Rome*, ſaith that Saint *Peter* came to *Rome*, and there founded the Church of *Rome*, and inſtituted the Cleargy in that City, *Hieroſolimitanæ cæterarumq; orientalium Eccleſiarum exemplo*, according to the example of the Church of *Hieruſalem*, and other Orientall Churches. And concerning the in-

ſtitution of Cardinalls, who were the firſt Pariſh Prieſtes of the firſt Churches erected in *Rome*,[a] *Gondiſalvus Villadiego* ſayeth, *Inſtitutio Cardinalium figuraliter habuit ortum ab inſtitutione divinâ, exemplariter autem a Chriſto, expreſſa autem fuit facta tempore Pontiani & Marcelli Rom. Pontif.* that is, *the inſtitution of Cardinalls, had it's inſtitution figuratively, from divine inſtitution, exemplarily from Chriſt, but expreſſely from the Popes Pontianus and Marcellus.* By theſe and many other like teſtimonyes, which are frequent in their owne writers, it is evident that the Romaniſts are not likely to deny, either that their Church and City of *Rome*, hath ſuch things in it, as are fitly anſwerable to thoſe particulars, which are above rehearſed in the deſcription of the new *Hieruſalem*; or that the literall *Hieruſalem*, in the time of the Apoſtles, had not ſuch Churches, ſuch Paſtors, and ſuch Eccleſiaſticall diviſions, as I haue above deſcribed. But ſuppoſing, that which will not be graunted, that theſe things mentioned in the deſcription of the new *Hieruſalem*, haue no alluſion to things actually exiſting in the primative Church, and in the literall *Hieruſalem*; yet it may be plainly proved, that all theſe things whether reall or imaginary, which are mentioned

[a] *Gondiſalvus Villadiego* Cauſarum olim palatij Auditor in initio libelli de Origine Cardinalatûs.

oned in the deſcription of the new *Hieruſalem*, may very fitly *mutatis mutandis*, that is, changing the Names, and the Number onely, be applyed to ſuch things as had reall and actuall exiſtence in the City, and in the Church of *Rome*. For it may be proved by a cloud of witneſſes, that the Popes, about the time of *Conſtantine* the great, did divide the City and people of *Rome* into a certaine number of *Eccleſiaſticall* diviſions, Iuriſdictions, Titles, or Pariſhes; and that in every one of theſe diviſions, there was a Church erected for the adminiſtration of Baptiſme, and to every one of theſe Churches a ſeverall Presbyter aſſigned and appointed. Of this firſt diviſion of the City and people of Rome, *Onuphrius* writeth after this manner. *Ne Presbyterorum adminiſtratio in promiscuo eſſet, Evariſtus Titulos, vel, ut nunc dicimus, Paræcias in Vrbe primus presbyteris diviſit, ut ſinguli à ſe invicem ſecreti in ſuâ vrbis regione, Titulo, vel paræciâ, ſacramenta Chriſtianis exhiberent, ſinguloſq; presbyteros in unoquoque Titulo collocavit.* which words doe in effect intimate thus much, That *Evariſtus* firſt divided the City of *Rome* into *Titles*, or, as we now ſay, *Pariſhes*, and appointed to every Prieſt his ſeverall Region, Title or Pariſh.

And afterwards in the ſame chapter *Onuphrius* writeth thus, *Dioniſius viceſimus ſextus Romanus Pont: Evariſti exemplum ſecutus, cùm jam Chriſtiana pietas mirum in modum in eâ vrbe aucta eſſet, denuò Titulos, vel Parœcias Romæ, cùm eas ampliaſſet, presbyteris diviſit, ipſaſq; quo quiſq; ſuis limitibus, finibusq; contineretur, diſtribuit*: that is, *Dioniſius the 26 Pope of Rome, following the example of Evariſtus, when as Chriſtian Religion was much increaſed in that City, did againe divide the Titles or Pariſhes (after that he had enlarged them) among the Prieſtes, and did ſo diſtribute them, that every one might be contained within his owne bounds and limits.* Jſodorus Moſconius ſpeaking of the Cardinalls, writeth to the ſame purpoſe, ſaying, *Nonnulli tutiùs auſi ſunt affirmare, tempore Silveſtri primi, hoc eſt anno 314, creatos eſſe, qui (ut aiunt) primò Cardinalium Collegium ad ſimilitudinem Romanorum procerum ordinavit; nam ſicuti ſervabatur ut in Vrbe cuilibet Regioni, quæ in plures diviſa erat, plures Curatores deputarentur ad perficiendum ea, quæ ad civium incolumitatem pertinerent, ſub præfecti poteſtate; Jta Silveſter Papa ut indemnitati Eccleſiæ commodiùs conſuleret, ſingulis regionibus Vrbis ſingulos deſtinaverat Cardinales*, That is, *Others more warily have affirmed that they were*

lib. 1°. parte 1. cap. 5.

firſt

firſt created in the time of Silveſter *the firſt, in the yeare* 314, *who* (*as they ſay*) *ordained a Colledge of Cardinalls according to the ſimilitude of the Senators of Rome. For as anciently it was obſerved, that* (*the City being divided into many Regions*) *there were certaine Curators appointed to every Region, who being ſubjected vnder the authority of him, that was the chiefe governour of the City, were to performe ſuch things as pertained to the welfare of the Citizens.* So *Pope* Silveſter, *for the good, and for the more convenient government of the Church, deſtinated ſeverall Cardinalls to every ſeverall Region of the City.* Theſe diviſions which by *Onuphrius* and *Moſconius* are called *Regions* and *Pariſhes*, are by other writers called by divers other names. Some call them *Diocæſes*, ſome *Juriſdictiones*, ſome *Gubernationes*, ſome *Tituli*, ſome *Eccleſiæ parochiales*, ſome *Curiæ*. By all which it is evident, that they were certaine locall diviſions of the City and people, having Churches or publicke places of meeting erected in them, (as the Gates were to the auncient Tribes of the *Iſraelites*) & a power of Juriſdiction & government annexed to them: and being ſuch, it cannot be denied but that theſe titles are fitly anſwerable to thoſe Tribes of the *Iſraelites*, into which the City

City and people of the literall *Hieruſalem* were anciently divided: and alſo unto thoſe Eccleſiaſticall diviſions aboue mentioned, by which in the times of the Apoſtles, the Citizens of the new *Hieruſalem*, either were, or began to be, or ſhall yet be, or by the deſcription of the new *Hieruſalem* are ſuppoſed to have been diſtinguiſhed. And it may be here obſerved, that theſe titles or pariſhes, into which the City of *Rome* was divided about the time of *Conſtantine*, ſucceeded, and came in the places, and were inſteed of thoſe 30 or 35 Tribes, into which *Rome* was anciently divided. For the Cardinalls, as they increaſed in power, and grew into credit, ſo being not content with that ſpirituall authority, and Epiſcopall juriſdiction which they had in their *Titles*, they began by little and little, to uſurpe upon the temporall dominion of the City, untill they had ingroſſed all that authority unto themſelves, which either the *Curiales Flamines* had over the Tribes in matters of religion, or the Senatours in humane affaires. And by this meanes it did quickly come to paſſe, that the new diviſion of *Rome* into 25 *Titles*, cauſed that ancient diviſion to be antiquated and extinguiſhed. S. *Auſtine* in his enarration upon the 121 Pſalme, writing of the *Tribes* there mentioned

tioned (which both by himſelfe and S. *Hierome*, are interpreted to be the ſame Tribes, which are ſpoken of in the deſcription of the new *Hieruſalem*) taketh occaſion to ſpeake, not only of thoſe 35 Tribes, into which the City of *Rome* Ethnick was anciently divided, but alſo of certaine diviſions, which he calleth *Curiæ*, into which Cities in his time were uſually divided; his words are theſe. *Tribus alio nomine dici poſſunt Curiæ, ſed non propriè, itaq; Tribus uno nomine vicino, alio propriè dici poſſunt: ſed vicino dicuntur Curiæ. — Sunt autem, vel erant in iſtis quoq; aliquando civitatibus Curiæ etiam populorum, & una civitas multas Curias habet, ſicut Roma 35 Curias habet populi. Hæ dicuntur Tribus: has populus Iſrael duodecem habebat ſecundum filios Iacob.* The effect of which words is, that *Tribes* properly ſo called may by another name be called *Pariſhes*: and that all cities are uſually divided into ſuch wards or pariſhes, as are anſwerable to thoſe Tribes, into which the Cities of *Hieruſalem* and *Rome* were anciently divided. I might here adde, that as a late [a] Writer of the *Roman Antiquities*, calleth thoſe ancient *Curiæ* or Tribes of Rome, Pariſhes, becauſe of the great likeneſſe which they had to ſuch Eccleſiaſticall diviſions: ſo thoſe firſt Titles or Pari

[a] *The word Curia is tranſlated to ſignifie a Pariſh by a late writer of the Roman Antiquities.*

ſhes, into which Rome Chriſtian was divided, may by the ſame reaſon be called Tribes: but it matters not by what name they are called, ſo long as they are fitly anſwerable, to thoſe ancient Tribes of *Hieruſalem* and *Rome*, although called by another name, and changed to another number. And thus much of things, anſwering to the Tribes of the new *Hieruſalem.*

Jn the next place it is to be obſerved, that in every one of theſe Pariſhes, there was ſome publique place of meeting appointed, or ſome Church erected, for the adminiſtration of Baptiſme; & theſe places or Churches in the City of *Rome*, are fitly anſwerable to thoſe Churches in the literall *Hieruſalem*, which were the firſt Gates of the ſpirituall *Hieruſalem.* For as it is above declared, that every particular Church, may for divers reaſons be ſaid, to be a gate of the Church univerſall, but eſpecially in reſpect of the adminiſtration of baptiſme, which literally and properly is the Gate of the Church: ſo theſe Churches in the City of *Rome*, which are named Baptiſmall Churches (as it is[a] obſerved) becauſe in theſe only, Baptiſme was originally adminiſtred, are in this reſpect, as alſo in divers others, properly and exactly anſwerable to thoſe Gates of the Spirituall *Hieruſalem.*

[a] *By D. Field.*

That

That there were ſuch Churches as theſe, and that to every one of theſe Churches there was at the firſt but one Preiſt appointed, as there was one Angell placed at every Gate of the celeſtiall *Hieruſalem*, is evident by that which *Onuphrius* hath written, and by the teſtimonies of divers other writers, whoſe words I ſhall have occaſion to ſet downe, when I come to ſpeake of the number of theſe Churches. But when theſe Pariſh Preiſts degenerated into Cardinalls, and were made a Colledge, and Corporation, exerciſing a new kind of ſuper-epiſcopall juriſdiction, in, and over theſe churches; then was the birth of Antichriſt, then did Antichriſt really, and truly, and literally, and locally ſit, firſt in theſe chriſtian churches at *Rome*, and from thence his pſeudo-apoſtolicall Authority, hath been obtruded and impoſed upon other churches. By which it is evident, that, as ſome interpreters doe make the *Apoſtles* themſelves, although in divers reſpects, to be the Gates, the Angells, and the foundations of the celeſtiall *Hieruſalem*; ſo the Cardinalls in one reſpect may be ſaid to be the firſt Gates of the Church of *Rome*, becauſe at their firſt inſtitution, the adminiſtration of Baptiſme, was committed unto them only: and in

ſhes, into which Rome Chriſtian was divided, may by the ſame reaſon be called Tribes: but it matters not by what name they are called, ſo long as they are fitly anſwerable, to thoſe ancient Tribes of *Hieruſalem* and *Rome*, although called by another name, and changed to another number. And thus much of things, anſwering to the Tribes of the new *Hieruſalem.*

In the next place it is to be obſerved, that in every one of theſe Pariſhes, there was ſome publique place of meeting appointed, or ſome Church erected, for the adminiſtration of Baptiſme; & theſe places or Churches in the City of *Rome*, are fitly anſwerable to thoſe Churches in the literall *Hieruſalem*, which were the firſt Gates of the ſpirituall *Hieruſalem.* For as it is above declared, that every particular Church, may for divers reaſons be ſaid, to be a gate of the Church univerſall, but eſpecially in reſpect of the adminiſtration of baptiſme, which literally and properly is the Gate of the Church: ſo theſe Churches in the City of *Rome*, which are named Baptiſmall Churches (as it is[a] obſerved) becauſe in theſe only, Baptiſme was originally adminiſtred, are in this reſpect, as alſo in divers others, properly and exactly anſwerable to thoſe Gates of the Spirituall *Hieruſalem.*

[a] *By D. Field.*

That

That there were ſuch Churches as theſe, and that to every one of theſe Churches there was at the firſt but one Preiſt appointed, as there was one Angell placed at every Gate of the celeſtiall *Hieruſalem*, is evident by that which *Onuphrius* hath written, and by the teſtimonies of divers other writers, whoſe words I ſhall have occaſion to ſet downe, when I come to ſpeake of the number of theſe Churches. But when theſe Pariſh Preiſts degenerated into Cardinalls, and were made a Colledge, and Corporation, exerciſing a new kind of ſuper-epiſcopall juriſdiction, in, and over theſe churches; then was the birth of Antichriſt, then did Antichriſt really, and truly, and literally, and locally ſit, firſt in theſe chriſtian churches at *Rome*, and from thence his pſeudo-apoſtolicall Authority, hath been obtruded and impoſed upon other churches. By which it is evident, that, as ſome interpreters doe make the *Apoſtles* themſelves, although in divers reſpects, to be the Gates, the Angells, and the foundations of the celeſtiall *Hieruſalem*; ſo the Cardinalls in one reſpect may be ſaid to be the firſt Gates of the Church of *Rome*, becauſe at their firſt inſtitution, the adminiſtration of Baptiſme, was committed unto them only: and in

another reſpect they may be called Angels, becauſe they were Paſtors of the firſt pariſh churches in *Rome*; and laſtly, they may be truly ſaid to have been the firſt Foundation ſtones, on which the Popiſh Hierarchie hath been ever ſince erected, as it is above more fully and particularly declared. I doe not forget that ſome writers doe interpret theſe twelve Foundations, to be the twelve Articles of the Creed, but I paſſe over this interpretation in this place, not becauſe the Pope hath not a Creed conſiſting of twentie and five Articles anſwerable to thoſe of the Apoſtles, but becauſe I conceive the 12 Articles of the Creed, to be chiefly and directly aymed at, by the twelve manner of fruits growing on the tree of life, as in the ſixth and laſt place ſhall be obſerved. And thus much in generall of things ſometime actually exiſting in *Rome*, anſwerable to the Gates, Tribes, Angels, and Foundations, ſometime actually exiſting in the new *Hieruſalem*, and that, according to all ſenſes, which way ſoever they may with any probability be interpreted: concerning all which I doe oblige my ſelfe to prove, that there were 25 Gates in *Rome* according to the ſenſe literall, & 25 Churches for Baptiſme according to the ſenſe ſpirituall, and 25 Paſtors placed at

theſe

theſe Churches, and 25 Cardinals ſitting and ruling in them, and 25 Titles, Tribes, or Pariſhes belonging to them.

CHAP. 18.

Of ſuch things as are anſwerable to the meaſure of 12000 furlongs, and the 12 manner of fruits growing on the tree of life. The concluſion of all that hath been ſaid concerning the Antitheſis of things in generall, as it is diſtinguiſhed from that Antitheſis of numbers which is next to be proved.

IN the next place it comes to be inquired, what that is in the City of Antichriſt, which is anſwerable to the meaſure of 12 thouſand furlongs, by which, as it is above ſhewed, the true compaſſe of that City, in which Chriſt did firſt and chiefly erect his Church and Hierarchie, is truly, although myſtically declared. To which I anſwer that as the number 12, having thouſands of furlongs added unto it, is the true ſolid meaſure of an imaginarie Cube, whoſe compaſſe is equall to the compaſſe of the city *Hieruſalem*; ſo the number 25 having thouſands of furlongs added to it, is the true ſolid meaſure of that imaginary

Cube, whoſe compaſſe is equall to the compaſſe of the city of *Rome*. I will not here trouble the reader with Arithmeticall computations; let thoſe that have underſtanding to extract the Roots of numbers, either believe me, or elſe finde out themſelves, what is the ſolid root of 25000, and they ſhall be then reſolved that a Cube of 25 thouſand Furlongs, is in compaſſe 116 furlongs, and above 3 quarters of a furlong, that is, 14 miles and an halfe, and almoſt halfe a quarter of a mile; which meaſure, how fitly it agreeth, with the circuit and compaſſe of the city of *Rome*, ſhall in it's place be evidently declared.

It remaineth now in the ſixth and laſt place to be conſidered, what is meant by the 12 manner of Fruits growing on the tree of life, and what thoſe things are in the Church of *Rome*, anſwerable unto them. This tree of life in the midſt of the city, is *Chriſt* in the midſt of his Church: theſe 12 Fruits, are that food, by which Chriſtians live, and are nouriſhed up unto everlaſting life; and that food by which Chriſtians live is Faith. For all juſt men live by Faith (as it is written) and by every word that proceedeth out of the mouth of God: but the Apoſtles creed is the only true faith, becauſe it is the materiall

object

object of every Chriſtian man's faith, and a perfect ſumme of the doctrine of Chriſtian religion, gathered out of the Scriptures, and containing all truthes neceſſary to be believed: and therefore whoſoever confeſſeth with his mouth, and believeth with his heart all the Articles of the creed, he doth truly eat of all thoſe fruits which grow on this tree of life. Now becauſe the creed of the Apoſtles, did originally proceed from 12 perſons, & doth naturally branch it ſelfe into 12 Articles, as it hath been long ſince actually divided: therefore J doubt not but that this is that particular truth really and actually exiſting in the Church, to which theſe 12 manner of Fruits have a ſpeciall and evident alluſion.

Now as touching the *Romiſh* faith, J ſhall make it evident, that the Papiſts have added new Articles to the Apoſtles creed, and have increaſed the number from 12 unto 25; For whether we take the councell of *Trent* it ſelfe, to be the faith and doctrine of the Church of *Rome*, or that Creed which was compoſed and ſet forth by Pope *Pius* the fourth, according to the doctrine decreed in that Councell; in either of theſe, the number 25 is as remarkably applicable to the *Romiſh faith*, as the number 12 to the Apoſtles

Apoſtles Creed: but I pitch chiefly upon that forme and profeſſion of the *Romiſh* faith, which Pope *Pius* the fourth hath ſet forth according to that Councell, to be generally received by all men, or as the Bull it ſelfe witneſſeth, *ut unius ejuſdem fidei profeßio uniformiter ab omnibus exhibeatur, unicaq; & certa illius forma cunctis innoteſcat.* That this Councell of *Trent*, doth fully containe, the whole faith and doctrine of the *Romiſh* Religion, the Papiſts themſelves are neither able, nor willing to deny. Thus much is teſtified by the eight and ninth acclamations at the end of this Councell, which runne after this manner;

Cardinalis à Lothoringia.

Sacroſancta Oecumenica Tridentina Synodus: eius fidem confiteamur, eius decreta ſemper ſervemus.

Reſponſio Patrum.

Semper confiteamur, ſemper ſervemus.

Cardinalis à Lothor.

Omnes, ita credimus, omnes id ipſum ſentimus: omnes conſentientes & amplectentes ſubſcribimus. Hæc eſt fides beati Petri & Apoſtolorum: hæc eſt fides

fides Patrum; hæc eſt fides Orthodoxorum.

Reſponſio Patrum.

Ita credimus, ita ſentimus: ita ſubſcribimus.

I ſay therefore, as the 12 Apoſtles after that Chriſtian religion began to be believed in the world, did aſſemble themſelves together, and compoſed a Creed, conſiſting of 12 Articles, for the preſervation of unity in matters of religion, and for the ſuppreſſing of hereſies: ſo the chiefe Prelats of the Popiſh Church, after their *Romiſh* religion began to be received and believed in the world, did for the advancement of their ſuperſtitions, & for the ſuppreſſing of that which they call hereſie, aſſemble themſelves together at the Councell of *Trent*: which Councell was begun by 25 Prelates, continued 25 Seſſions, and ended with the ſubſcription of 25 Popiſh Archbiſhops: and laſt of all (which is the thing I chiefly ayme at) the doctrine and faith decreed in this Councell, was afterwards by the Pope and his Cardinals, reduced to a ſet forme of words, ſo naturally branching themſelves into 25 Articles, that they cannot with any conveniencie be divided into any other number, as it ſhall be declared.

I have now ſpoken in generall, of all thoſe ſix things to which the number 12 is applied in the deſcription of the new *Hieruſalem*; and I have ſhewed that there were things actually exiſting in the city *Hieruſalem*, and in the Primitive Church, to which every one of theſe things hath an evident alluſion. And I have alſo ſhewed that there were, and are things actually exiſting in the City, and in the Church of *Rome*, fitly anſwerable and oppoſite to every one of thoſe ſix things above mentioned; and that, according to all ſenſes, and interpretations, which may, with any probability, be put upon them. If I have ſpoken more, then needs concerning the oppoſition, or contrapoſition of *Things* in generall, I have therefore done it, becauſe I am fully perſwaded, that this deſcription of the new *Hieruſalem*, is not for this reaſon onely ſet downe in the Scriptures, that by it the true Church of *Chriſt* might be deſcribed; but alſo, that the falſe Church of *Antichriſt* by way of *Antitheſis*, and oppoſition, might by the ſame deſcription (*mutatis mutandis*) be manifeſtly revealed. For there is not intended by this deſcription an oppoſition of *Numbers* only, and not of thoſe things alſo, which are numbred: nor an oppoſition of *Things* only, and not of thoſe

Numbers

Numbers alſo, which are joyned with them, but a double *Antitheſis* and contrapoſition, both of *Things* and *Numbers*: ſo that from this deſcription of the new *Hieruſalem*, we may make two ſeverall inferences concerning *Antichriſt*: the one drawne from the conſideration of *Things* oppoſite, the other from the conſideration of *Numbers* oppoſite. By the firſt, may be found out the *Genus*: by the ſeeond, the *Differentia*, by which *Antichriſt* may be defined. From the firſt conſideration it followeth, that *Antichriſt* ought to have ſuch things belonging to his ſtate and Hierarchy, as I have already proved to have been actually exiſting in the *Papacie*: as namely, perſons anſwerable to the *Apoſtles*, a City anſwerable to *Hieruſalem*; having certaine meaſures, and a certaine number of *Gates*, *Churches*, *Paſtors*, *Pariſhes*, profeſsing their faith and religion under a certain number of heads and Articles. But from the ſecond conſideration, (which conſiſts in the application of that number, which is oppoſed to 12, unto all theſe things above mentioned) it may be concluded, not only that *Antichriſt* muſt have a Citie anſwerable to *Hieruſalem*, but preciſely, how many furlongs in compaſſe his City muſt be, how many Gates it muſt have about it: how

many chiefe Churches in it; into how many Pariſhes it was firſt divided: what the firſt originall decreed number of theſe perſons muſt be, who muſt pretend themſelves to be the *Baſis*, and foundation of that *Hierarchie* which *Antichriſt* was to erect in it. And laſtly, by this number may be concluded, into how many heads or Articles, the Faith and Religion of *Antichriſt*, actually ſhould, or conveniently might be divided.

It remaineth now in the laſt place, that I make the truth of all theſe things to appeare by particular application, and that I make good, what I have above promiſed by ſhewing out of hiſtory, that the number 25, is as evidently applicable, in all theſe particulars above mentioned, to the City, State, and *Hierarchie* of *Rome*, as the number 12 is, in all like and anſwerable reſpects, to the Church of Chriſt and to the new *Hieruſalem*.

CHAP.

CHAP. 19.

That the first decree'd, and limited number of Cardinalls, and Pariſh preiſts in Rome was 25. And that the firſt number of Churches for Baptiſme, and Pariſhes, was 25 alſo.

I will firſt begin this application with the Cardinalls of *Rome*, and with thoſe Titles, and Churches inſeperably united unto them. And, as I firſt ſhewed that in the Romiſh Church, Cardinalls were anſwerable to the Apoſtles; ſo I will firſt ſhew, that their firſt originall decreed number in the City of *Rome* was 25: as the firſt number of Apoſtles was 12 at *Hieruſalem*.

It is a truth generally received, and as I believe not contradicted by any writer, that the Cardinalls ſprang originally from being pariſh Prieſts in the City of *Rome*. [a] *Bellarmine* acknowledgeth that *Cardinalis in ſuo Titulo eſt veluti Parochus*, that a Cardinall is as it were a Pariſh Prieſt in his owne Title. [b] *Alexander a Turre*, writeth to the ſame purpoſe in theſe words, *Nec aliud profectò erat ab Eccleſiæ primordijs agere Cardineas partes, quàm obire curam animarum, cujus rei in argumentum adhuc in*

[a] *Tom. 2. de Clericis. cap. 16.*

[b] *libro 1. Partis alter. pag. 31.*

urbe retinent Parochialium Eccleſiarum Titulos. that is, neither was it any thing elſe in the Churches begining to execute the office of a Cardinall, but only to diſcharge the cure of ſoules. For which cauſe the Cardinalls even to this day doe ſtill retaine the Titles of the Pariſh Churches of the City. Of thoſe Pariſhes, which were alſo called *Tituli Cardinales*, Cadinall Titles, [a] *Onuphrius* writeth thus, *Tituli igitur erant ſacræ ædes, vel (ut nunc dicimus) Eccleſiæ ſive loca conſecrata, in Dei, beatæ virginis, & ſanctorum hominum honorem vel memoriam, à fidelibus Chriſtianis erecta, & per varias urbis regiones à Pont: Romanis antiquitùs diſtincta, in quibus animarum cura à preſbyteris, qui in ijs commorabantur, habebatur: quibus qui præerant, Preſbyteri vocabantur Cardinales.* And a little after in the ſame chap: he ſaith,—*Hinc Presbyterorum Cardinalium nomen manâſſe crediderim, vt is ſcilicet eſſet Presbyter Cardinalis, id eſt, Principalis, qui cæteris Presbyteris ejuſdem Tituli (—) præeſſet. Quum antea eo nomine opus non eſſet, quòd niſi unus per ſingulos Titulos Preſbyter lectus fuiſſet.* It is cleare by theſe teſtimonies, and by that which I have above ſaid, and ſhall ſay concerning theſe titles, and by many other things that might be here alleaged out of the ſame, and other

[a] De præcipuis Urbis ROMÆ Baſilicis. cap. 2.

other authors; that every one of theſe Titles, into which the City of *Rome* was firſt divided, did neceſſarily imply and ſuppoſe three things. Firſt, a Church in which the Sacraments, and eſpecially Baptiſme was to be adminiſtred. Secondly, a Dioceſſe, or Pariſh belonging to it. And thirdly, a Presbyter Cardinall placed in it. And as every Cardinall had his title, and every Title his Cardinall; ſo it is certaine that originally, and at the firſt inſtitution every Cardinall had but one Title; and every Title but one Cardinall. This neceſſary coherence, and dependance, which originally was betweene the Cardinalls and their Titles, cauſed [a] *Baronius* to ſay, that according to the auncient cuſtome, a Prieſt Cardinall and his Title, are in the Predicament of Relation, ſo that one could not ſubſiſt without the other. By all which things it is evident, that whatſoever was the number of the firſt Pariſhes in *Rome*, and of thoſe Churches, which were called *Tituli Cardinales*, Cardinall Titles; the ſame number muſt alſo of neceſſity be the firſt number of the Cardinalls, eſpecially at their firſt inſtitution, when theſe Titles were firſt ſetled on them: but the firſt certaine number, and firſt decreed number either of ſuch Prieſts, as were in the City of *Rome*, or

[a] Sunt enim correlativa antiquo more Præsbyter Cardinalis, & Titulus, ut alterum ſine altero eſſe non valeat. *Baronius*, Anno 378.

of

of ſuch Pariſhes as were in *Rome*, or (which is ſufficient for my purpoſe) of ſuch Cardinall Titles as were in *Rome*, was 25; and therefore, whether the Cardinalls had their originall from the firſt Presbyters in *Rome*, or from the firſt Pariſhes in *Rome*, or from the firſt Churches in *Rome*, their firſt number was 25. The *Minor* propoſition, or ſo much of it as is neceſſary, I prove by many witneſſes. Firſt *Baronius anno* 309 ſaith expreſſely of theſe Titles after this manner. *Marcellus xxv Titulos in vrbe conſtituit quaſi Diœceſes*, that is *Marcellus* did conſtitute 25 *Titles* in the city as it were Dioceſſes.

in vita Marcelli.

Secondly, *Alphonſus Ciaconius*, who hath written the lives of the Popes, affirmeth the ſame in theſe words. *Anno circiter* 305. *Marcelli Pontificatus 2° viginti quinq; Titulos idem Pontifex inſtituit.* And a little afterwards ſaith, *Marcellus de quo nunc agitur Certum numerum præfinivit Titulorum, nempe xxv*: that is, about the yeare 305 *Marcellus*, in the ſecond yeare of his Popeſhip, did inſtitute 25 Titles. *Marcellus* of whom we now ſpeake prefined a certaine number of *Titles* to wit 25.

Iſidorus Muſconius witneſſeth the ſame in theſe words. *Succeſſivè Marcellus anno* 305 *DECRETO ſtatuit Titulos datos eſſe tantùm*

xxv

xxv. in quibus Baptiſma diſpenſaretur. that is, Succeſsively *Marcellus* in the yeare 305, did make a *Decree*, that the *Titles* given to the Cardinals ſhould be only 25, in which Baptiſme was to be adminiſtred.

In like manner *Hieronymus Platus* in his book *de Cardinalis dignitate & officio*, ſaith of theſe *Cardinall Titles, ſi quis numerum quærat horum Titulorum jam ante dictum eſt* xxv *ab Euariſto inſtitutos eſſe:* that is, If any one ſeek after the number of theſe Titles, it is above ſaid that *Euariſtus* did inſtitute xxv.

Polidor Virgil in his fourth book *de inventoribus rerum*, and ninth chap. hath many things concerning the Cardinals, and their originall: and among the reſt he hath theſe words. *Nec ita multò poſt* Marcellus, *titulos urbis ab Euariſto primum Presbyteris datos numero limitavit, decreto ſtatuens quinq; & viginti: ac quaſi diœceſes eſſe ad Baptizandum eos, qui ex gentibus externis in Chriſtianorum cœtum quotidiè venirent, & ad ſepeliendum mortuos: Hæc ex Bibliothecario*, Damaſo, Platina, *ac aliis vel recentioribus ſacræ hiſtoriæ ſcriptoribus; quos miror neq; hoc neq; alio quod ſciam loco, non explicuiſſe, qui eſſent ii Præsbyteri quibus Titulos in urbe datos tradunt, unde haud-dubiè prima Cardinalium origo eſt.* that is, Not long after

Marcellus limited the number of Pariſhes in the City, which *Evariſtus* firſt gave to the Prieſts, and did by *Decree* conſtitute that there ſhould be 25, and that they ſhould be as Diœceſes, to baptiſe thoſe unbeleiving *Gentils*, which came daily to be of the number of Chriſtians, and to bury the dead. Theſe things are taken out of *Bibliothecarius*, *Damaſus* and *Platina*, and out of other later writers of ſacred Hiſtory: but it is marvell (ſaith *Polidor Virgil*) that theſe writers neither here, nor elſewhere (that I know) doe declare who thoſe Prieſts were, to whom they affirme theſe Titles in the City to have been given; from whence, without all doubt is the firſt originall of the Cardinals. Afterwards in the ſame chapter, the ſame Author hath theſe words alſo, *Faciunt præterea fidem Tituli, quos hodiè habent Cardinales, quos vocamus, in locum illorum perpetuo tenore ſucceßiſſe Presbyterorum, quibus prout declaratum eſt*, Evariſtus *primùm titutulos, deinde* Marcellus *velut diœceſes digeſſerat*, that is, farthermore theſe titles, with thoſe whom we call Cardinals doe at this day enjoy, doe witneſſe, that the Cardinals by a perpetuall and never diſcontinued ſucceſſion, have ſucceeded in the places of thoſe Prieſts, to whom (as it is above declared) *Evariſtus* firſt diſtributed

thoſe

thoſe Pariſhes, which were afterward made Dioceſſes by *Marcellus*. When theſe Pariſhes were made Dioceſſes, then were theſe Prieſts made Cardinals, by having a formall power, & juriſdiction added unto them, as it alſo appeares by the like teſtimony of *Volateranus*, who ſaith, *Marcellus titulos* XXV, *ſicuti Diœceſes, id eſt, Gubernationes ad Baptiſmi commoditatem inſtituit*, that is, *Marcellus* made 25 Titles in the City as it were, Dioceſſes, that is, Goverments or Dominions for the more convenient adminiſtration of Baptiſme.

But of all other writers, *Onuphrius Panvinius de præcipuis urbis Romæ Baſilicis*, ſetteth downe theſe things moſt fully, the effect of whoſe words is thus in briefe. That whereas originally there was a ſmall uncertain number of Preſbyters at *Rome*, they were brought to a certaine number & order by *Cletus* and *Evariſtus*, *Popes* of *Rome*; firſt *Cletus* reduced the Presbyters of *Rome* to the number 25; afterward *Evariſtus*, about the yeare of Chriſt 100, appointed & preſcribed a ſeverall Pariſh to every one of thoſe Presbyters; which Pariſhes were afterwards inlarged, and had their bounds and limits more perfectly and more exactly preſcribed unto them, by Pope *Dionyſius* about the yeare of

Chriſt 260; after which time *Marcellus* about the yeare of Chriſt 305, limited the number of thoſe Titles, which anciently were firſt given to the Presbyters by *Evariſtus*, and did by decree conſtitute that there ſhould be in *Rome* 25, as it were ſo many Dioceſes for the more convenient Baptiſing of ſuch *Gentils*, as were daily converted to Chriſtian religion. And this is the ſumme of that which *Onuphrius* ſaith, concerning the firſt number of Cardinall Titles, which were at one, and the ſame time inſtituted, and decreed. After the time of *Marcellus*, when the Church was freed from perſecutions, thoſe Titles were increaſed by divers Popes, as the ſame Author writes, ſome adding one, and ſome another; but as Saint *Paul* is not numbred among the twelve *Apoſtles*, becauſe he was not one of thoſe twelve, who were all at once, and at the ſame time firſt named, and choſen to be Apoſtles; ſo thoſe Titles and Cardinals, who were afterward added one after another, to this firſt eſtabliſhed and decreed number of 25 at one and the ſame time inſtituted, cannot, neither ought to be numbred among them: becauſe the myſtery conſiſteth (as it is above clearely and evidently proved) in that number only, which was truly applicable

unto

unto them at the time of their firſt inſtitution, and actuall emerſion of their order.

And this firſt number 25 may be yet farther proved by the teſtimony of *Hieronymus Albanus*, who maketh mention of 25 Cardinals created by *Marcellus*. It may be confirmed alſo by the teſtimony of *Platina* who writeth to the ſame purpoſe in theſe words. *Marcellus divino cultui intendens, ubi Priſcillam matronam Romanam impuliſſet cœmeſterium ſuis ſumptibus via ſalaria conſtituere, Titulos quinq; & viginti in urbe Roma conſtituit quaſi Diœceſes, ad commoditatem Baptiſmi, & opportunitatem eorum qui ad fidem ex gentibus quotidiè veniebant.* To the ſame effect writeth *Damaſus* in theſe words. *Marcellus Papa* XXV *Titulos Romæ conſtituit, quaſi Dioeceſes propter Baptiſmum & pœnitentiam multorum qui convertebantur ex Paganis.* The ſame is alſo witneſſed by *Anaſtatius*, who ſaith of the ſame Pope *Mercellus*; *Hic* XXV. *Titulos in vrbe Romana conſtituit quaſi Dioceſes.*

By the generall conſent of thoſe teſtimonies and Authors above recited, it is evident and unqueſtionable; (eſpecially untill the contrary ſhall be proved by better Authors, as I believe it will [a] never be) that the firſt number of Cardinall Titles, at one and the ſame time erected,

[a] *For if there had been any conſiderable objection in all antiquity by which the contrary could have been effectually proved: I cannot thinke that theſe authors were ignorant of it, nor imagine any reaſon, why they ſhould conceale it.*

eſtabliſhed and decreed, was 25. And from hence it followeth neceſſarily (as it is above declared) not only that the firſt originall number of the Cardinals was 25; but alſo, that at the firſt apparent foundation of Popery, the firſt remarkable diviſion of the City and People of *Rome*, into *Tribes*, *Wards*, *Pariſhes*, or *Dioceſes* was 25, and that at the ſame time the firſt number of Churches for the adminiſtration of Baptiſme was 25 alſo. If it be true which *Onuphrius* writeth, that there were 25 Prieſts in *Rome* before that there were 25 Pariſhes, and that there were 25 Pariſhes in *Rome*, before they were actually made 25 Cardinall Titles, or Dioceſſes by *Marcellus*; then it followeth, that although the order of Cardinals had been actually inſtituted before the time of *Marcellus* (as I believe it was not) yet their originall number would have been 25. But as it is certaine that the [a] firſt remarkable foundation of the *Popiſh Hierarchy* was about the time of *Conſtantine* the great, after the firſt 300 yeares were ended: ſo it is evident, and not unworthy to be obſerved, that theſe Authors, and many more whoſe words I have not recited, doe teſtifie by a more then ordinary conſent, that at that very time the eſtabliſhed and decreed number of Titles, (and therefore

[a] *As the firſt foundation of that Eccleſiaſtical Hierarchy, which Chriſt did build upon the 12 Apoſtles, was laid by Chriſt, before Chriſtian religion was remarkably apparent in the world, and countenanced by ſupreame authority: ſo the firſt foundation of the Popiſh Hierarchy, might be, and was laid, before the main errors of Popery were remarkable in the world, and countenanced by ſupreame authority.*

therefore of Cardinals alſo, and of Churches appointed for Baptiſme) was 25, as it is above declared.

How long this firſt number of Cardinals & Titles continued without alteration, it is not materiall to enquire. For as the Colledge of Apoſtles and their ſucceſſours, did not long continue in their firſt number; ſo there is no neceſſity in reſpect of this myſtery, that this Colledge of Anti-apoſtles ought to doe. Yet nevertheleſſe it ſeemes probable by that which Saint [a] *Hierome* hath written upon *Ezekiel*, that the ſame number continued unto his daies. If it were afterward augmented before the time of *Gregory* the great, it ſeemes it was *de facto* and not *de jure*: becauſe in the time of *Gregory* ([b] who is ſaid to have reduced the *Cardinall Titles* to their ancient inſtitution) there were only 25 Cardinals and no more, as they are *nominatim* recited by *Onuphrius* in his book *de Pontificum & Cardinalium creatione.*

Concerning Deacon Cardinals of the City

a Cumq; ſecundùm literam manifeſtum ſit quod dicturo miſſis parùmper Iezoniæ, & Azur, hoc dicendum eſt, quod uſq; hodie in Eccleſiâ quæ eſt domus Domini, & ante portã in introitu ſunt 25 viri ad ſenſus cuncta referẽtes. Hieron. in 11. cap. Ezechielis. *S. Hierome could not be ignorant that* Rome *in thoſe daies did call her ſelfe* Ianuam & oſtium omnium Eccleſiarũ.

& by that which he adds afterward in his Comment on this Chapter, it ſeems he interprets this Gate *to be a City which he calls* præterita & perdita, *as* Rome *then was.* Sunt multi in hujus portæ introitu qui deſperant ſalutem & dicunt, Civitas in quâ verſamur, lebes eſt, & nos carnes —propterea audiunt quod non ipſi ſint Carnes præteritæ & perditæ Civitatis, ſed hi quos ſcandalizaverint & interfecerint. Ideirco ſuper eos gladius inducitur, ut in finibus Iſrael, nequaquam inter gentes, ſed inter Chriſtianos fuerint judicati. *Hieron.* ibid. b Iohannes Diaconus in vita *Gregorii* lib. 3. cap. 11.

of

of *Rome* their number is not to be considered. For it is certaine that they were not instituted by *Marcellus*, nor at the same time that the *Presbyter Cardinals* were, nor in many ages after them. Yet if there had been Cardinall *Deocons* in *Rome* from the beginning, they should have been ἀυτίστοικοι, answerable to those 7 Deacons in the Primitive Church, (as[a] *Onuphrius* intimateth) and not to the 12 Apostles. The like may be said of *Cardinall Bishops*, that they were not thought upon, when the Presbyter Cardinals and their titles were first instituted; Wherefore *Isidorus Mosconius* saith thus of them: *Episcopi tunc non erant in Collegio Cardinalium, ideò primus Episcopus ad Cardinalitiam dignitatem assumptus, fuit Conradus Suenus, Archiepiscopus Moguntinus, creatus ab Alexandro tertio Ann.* 1163: that is, *Bishops were not then in the Colledge of Cardinals, therefore the first Bishop promoted to this dignity was Conradus Suenus, Archbishop of Mentz, created by Alexander the third in the yeare* 1163. There was for many ages, a great difference and distinction, between the *Presbyter Cardinals* of the ancient foundation, and between the *Bishop*, and *Deacon Cardinals*, which were of a later institution; these were not capable of any of those ancient titles, given first to the Parish Priests

[a] *Evaristus* verò Apostolorum instituto ad septenarium numerũ Diaconos in Ecclesiâ Romanâ auxit, *Onuphrius* de præcipuis urbis Basilicis cap 2.

Prieſts of *Rome*. And although the [a] *Popes* omnipotency, hath ſince brought this anciently obſerved order, unto a promiſcuous confuſion, by giving theſe titles to *Biſhops*, *Deacons*, and all ſorts of *Cardinals*: yet there is in ſtiling them, & writing of their [b] names, a diſtinction ſtill obſerved, to teſtifie the ancient difference which was between them. Foraſmuch therefore as theſe *Cardinall Biſhops*, and *Deacons* were not originally in the *Colledge* of *Cardinals*, when their firſt number was decreed, but are rather redundant extuberancies of the Papacie, built upon, and dangerouſly overhanging that ancient foundation of the Presbyter Cardinals; I ſay therefore that whatſoever the number of Cardinals, either *Biſhops*, *Prieſts*, or *Deacons*, either now is, or hath been at any time ſince their firſt inſtitution, either *de facto*, or *de iure*, it can no way prejudice, or infringe (howſoever, it may perhaps [c] confirme) the truth of that which is above ſaid concerning their firſt ori-

a Sixtus quintus, quod nunquam antea factum fuerat, Diaconiis Presbyteris, Titulos Diaconis aſſignare non dubitavit. Hieron. Platus. pag. 19

b In literis Domini Papæ nunquam ponitur Cardinalis Presbyter, quia additur. Titulus, nec Epiſcopus vel Diaconus cũ Titulo, Alvarus Pelagius de planctu Eccleſiæ lib. 2. Nota, Omnes Presbyteri Cardinales intitulantur hoc modo: *Dñs. Fill. F.* Tit. S. Laurẽtii &c. Presbytero Cardinali, excepto uno videlicet,

1: Apoſtolorum qui intitulatur hoc modo. N. Baſilicæ Apoſtolorum Presbytero Cardinali. ut in Capite, *Cùm olim de Privilegiis*. Epiſcopi autem Cardinales intitulantur hoc modo. F. Epiſcopo Portuen. Et non fit mentio de Titulis, Diaconi, Cardinales ſimilitèr ſine titulis hoc modo. N. Sancti Georgii ad velum aureum Diacono Cardinali. Practica Cancellariæ Apoſtolicæ à Petro Rebuffo edita pag. 475. c De omnibus Chriſtianitatis regionibus Cardinales aſſumantur, ſic tamen quod numerum 24 non excedant, prædicto autem numero pro magna Eccleſiæ neceſſitate, aut utilitate duo alii adici poterunt. Concil. Baſil. Oecumenicum Seſ. 23. ſub Eugen. 4. *By this decree there muſt not be above 26, nor under 24: therefore there may be 25. And if the Pope be numbred among them, there muſt be 25 at the leaſt.*

ginall number. I doe therefore now conclude according to that which I ſuppoſe I have above evidently and ſufficiently proved by many witneſſes; firſt.

That there were in *Rome* originally, at the firſt remarkable foundation of the Papacie 25 Churches, in which, and in no other Baptiſme was to be adminiſtred; which 25 Churches according to a [b] treble ſenſe are anſwerable to the 12 Gates of the new *Hieruſalem*.

Secondly, that there were 25 Titles, Pariſhes, Wards, Dioceſes, or other diviſions of perſons and places, belonging to theſe 25 Churches: which 25 Titles, are anſwerable to thoſe 12 Tribes of the new *Hieruſalem*.

Thirdly, that there were 25 Prieſts or Paſtors, to whom theſe 25 Churches were aſſigned; which 25 Paſtors, are anſwerable to the 12 Angels placed at the Gates of the new *Hieruſalem*. Laſtly, I conclude that theſe 25 Prieſts were changed (which change was the firſt great and remarkable degree of the great Antichriſtian Apoſtaſie) into 25 Cardinals; & ſo became the Baſis and foundation, of a then newly erected *Romiſh Hierarchy*, which hath ever ſince continued, clayming and uſurping ſupreame power and authority in the Church. And this *Romiſh*

Hierarchie

[b] *Firſt in a generall ſenſe, as it may be ſaid of every Church, that it is* Domus Dei & porta cœli. *Secondly, as they were Baptiſmal Churches. Thirdly, that as the Gates of the City, were ſeats of iudgement to the Iſraelites, ſo there was an Eccleſiaſtical iuriſdiction annexed to theſe Cardinal Titles, as perhaps it is intimated in the 122 Pſalme, that there ſhall be to the Churches in the new Hieruſalem.*

Hierarchie properly and eſſentially conſiſts of the Pope and Cardinals onely, who are a different kinde of goverment from all that ever were before them, pretending themſelves to be the ſea Apoſtolique, and reſembling an ancient goverment of *Rome*, but being nothing elſe in the truth of their being, but a reall and continuall emulation, and oppoſition of *Chriſt* and his *Apoſtles*: even in reſpect of that tranſcendencie of *Authority*, & infallibilitie of *Doctrine*, which was proper unto Chriſt and his Apoſtles onely, and abſolutely incommunicable to any of their ſucceſſors. And herein eſpecially (as I conceive) conſiſteth the very ſoule, and eſſence of *Antichriſtianiſme*, in pretending to be what they are not, by imitating *Chriſt* and his *Apoſtles*, in thoſe things wherein they are unimitable. And howſoever the *Romiſh* Clergy, are more properly the ſervants and vaſſals of *Antichriſt* then the Laietie: and both Cleargy & Laiety of that Church, then any other Chriſtians; yet I believe that the very body, and eſſence of that great Antichriſt, which was to come into the world, is to be confined to the Colledge of *Cardinals* onely, of which Colledge the *Pope* is head, and he together with them, maketh one corporation of falſe Prophets ſitting properly εἰς τὸν ναὸν τοῦ Θεοῦ,

that is, as thoſe words are, and may be divers waies interpreted, not only in, or againſt, or over the Church of God, but alſo pretending themſelves to be the Church of God, [a] as the Romiſh Prelats pretend the Colledge of Cardinall to be. But I returne from whence I finde my ſelfe digreſsing, and doe conclude, that as all Eccleſiaſticall Hierarchy in the Church of *Chriſt* (againſt and above which the Cardinals of *Rome* doe moſt energetically oppoſe and advance themſelves) had it's firſt originall, inſtitution, and foundation from the 12 Apoſtles in *Hieruſalem:* ſo the oppoſite Hierarchy of Cardinals in the Synagogue of Antichriſt had it's firſt inſtitution and foundation from 25 Pariſh Prieſts in *Rome*.

[a] *The Romiſh Prelats aſſembled in the Univerſity of Prague againſt* Iohn Huſſe *and others doe affirme in their fourth Decree or Article, That the Colledge of Cardinals of Rome are the body of the Church. To which* Ioh. Huſſe *anſwereth, that Chriſt is the Head, and all faithfull chriſtians the Body of the Church of Chriſt. To which the ſaid Prelates doe reply, as Maſter* Fox *relateth, by a long and tedious proceſſe ſhewing how the Pope is Head, and how the Colledge of Cardinals onely, and not ether Chriſtians are the Body of the Church.* Acts and Monuments Anno 1414. pag. 589. and 590. and 591.

CHAP. 20.

That the number of the Gates of Rome *was* 25.

CConcerning the number of the Gates of the City of *Rome* according to the ſenſe literall, it remaineth yet to be ſhewed that their number was 25, as the number of the Gates

Gates of the materiall *Hieruſalẽ* either was, or is generally received to have been 12. For howſoever the firſt number of Churches, in which Baptiſme was adminiſtred, be by the name of Gates, moſt principally aymed at in the deſcription of the new *Hieruſalem*, as according to the ſenſe ſpirituall I have above ſhewed: yet I cannot but think, that the number of the Gates according to the ſenſe literall, is alſo directly intended; and that the number of the Gates of *Hieruſalem* was twelve and no more *Villanpandus Tom.* 3°. [a] *apparatus urbis & templi*: plainly affirmeth and reciteth them *nominatim*, after this manner.

1 *Porta fontis.*	4 *Porta Anguli.*
2 *Porta ſtercoris*	5 *Porta Ephraim.*
3 *Porta vallis*	6 *Porta Vetus.*
7 *Porta piſcium.*	10 *Porta Equarum.*
8 *Porta Benjamin.*	11 *Porta Aquarum.*
9 *Porta gregis.*	12 *Porta Fiſcalis.*

As for the number of the *Gates* of *Rome*, [b] *Georgius Braunus* and *Franciſcus Hogenbergius*, out of *Livie* and *Plinie*, who lived neere about the time that S. *Iohn* writ the Revelation, doe write thus. *Portas ſuburbiorum & urbis in univerſum 24 fuiſſe refert Plinius: Livius tamen*

[a] pag. 68, & 69. *where is alſo exhibited a Map of Hieruſalem with this inſcription*, Vera Hieruſolimæ veteris imago, Romæ, ſuperiorum permiſſu, cum privilegio ſummi Pontificis, Imperatoris, Regis Catholici, ac Senatûs veneti, &c.

[b] in indice tertio Appendicis ad Civitates Orbis

ut paſsim in illius Hiſtoria eſt legere 27 ponit. And whereas ſome editions of *Plinie* make him to ſay ſometimes, that there were 27 Gates in *Rome*, and ſometimes 37, this is corrected as an error by *Onuphryus lib. deſcription. urbis*, where he writeth thus. *Si igitur decem has portas quas ab ijs quatuor decem diverſas fuiſſe liquet ipſis adjunxerimus, erunt 24 urbis Romæ Portæ ut Plinium dixiſſe exiſtimo-----nam quod vulgati codices habent 27 mendum proculdubio eſt ex adjectione numerorum aliquot ortum, ita ut 12 portæ ſemel numerentur, prætereantq; ex veteribus ſeptẽ quæ eſſe deſierunt*: It ſeems by the differing opinions of *Livie* and *Plinie*, who lived not long the one after the other, that the number of the gates of *Rome*, was neer about 25; *for plus uno verum eſſe non poteſt, there can be but one truth*; & it is not probable that either of theſe Authors was ignorant, how many Gates *Rome* had in their own times. If there were 27 when *Livy* writ, & but 24 when *Plinie* writ, then it is probable that in this *interim*, there were for ſome tyme but 25: but it is moſt likely, that as in all great Cities, there are Gates ſome of greater, and ſome of leſſer note, ſome publike, and ſome belonging to private houſes or Pallaces; and ſome ſo ambiguouſly placed and uſed, that it is hard and doubtfull to be

be determined, whether they are to be accounted as Gates of the Citie, or not: ſo I ſay it is moſt likely that *Livie* accounted 2 or 3 Gates of leſſer note, for Gates of the Citie, which *Pliny* thought fit rather to be left out as private paſſages; but perhaps a third man, which had been to ſet downe his opinion concerning the number of the Gates of *Rome* in thoſe times, would have taken one of thoſe 3 Gates into the number which *Pliny* left out, and have left out 2 of thoſe 3 Gates which *Livie* tooke in: and ſo doing it is likely he might have ſpoken more truely then either of them. For when Authors of equall credit and eſtimation, are of different opinions, it is more ſafe to goe betweene them both (if there be any *medium*) then to joyne with either. But I confeſſe all this proveth but a probability at the moſt, that the number of the Gates of *Rome* was 25. I am content therefore that *Onuphryus* that learned *Roman Antiquary* (who, and who only (as far as I know) hath written a peculiar Tract concerning the Gates of *Rome*) ſhall decide this Queſtion. It is evident by thoſe words of *Onuphryus* which are laſt aboue recited, that he affirmeth the number of the Gates of *Rome* in the time of *Pliny* to have been 24 at the leaſt; but it is plaine that among

mong all thoſe, *Porta Triumphalis* is not numbred, and therefore *Onuphrius* preſently after, when he rehearſeth *nominatim* all thoſe 24 Gates above ſpoken of, addeth this Gate in the laſt place, as a Gate of the City, although not one of the former ~~number~~ number, ſaying expreſly, *Porta triumphalis extra numerum.* And whereas afterwards he nameth two other Gates, which are *Porta feneſtralis Palatii*, and *Porta Stercoraria*, he ſaith of the firſt, *Porta feneſtralis Palatii, non urbis, ſed potius Palatii fuiſſe crediderim*; and of the ſecond, *Porta Stercoraria, non urbis ſed Capitolii*: plainly excluding theſe two laſt Gates, from being of the number of the Gates of the City, and plainly adding *Porta triumphalis* to the former number, as one of the Gates of the City; as, not onely other authors doe account it, but [a] elſewhere alſo, as well as in this place, himſelfe affirmeth it to be, as theſe his words doe witneſſe, *Pars muri antiquitus per medium Burgum girabat & habebat duas portas, Aureliam & Triumphalem.* But for the greater evidence of this truth, I will here ſet downe the names of theſe Gates recited by *Onuphrius* in manner following.

[a] Rer. ip. Romanæ Commentar. l. 1. pag. 54

1 *Porta*

1 *Porta flumentana.*	1 *Porta Eſquilina.*	
2 *Porta Collatina.*	2 *Porta Cœlimontana.*	
3 *Porta Quirinalis.*	3 *Porta Latina.*	
4 *Porta Viminalis.*	4 *Porta Capena.*	
5 *Porta Gabinia.*	5 *Porta Oſtienſis.*	

Divers of theſe Gates were called by other names alſo, as Onuphrius ſheweth.

1 *Porta Portuenſis.*
2 *Porta Janiculenſis.*
3 *Porta Sextimiana.*
4 *Porta Aurelia.*
5 *Porta Querquetularia.*

1 *Porta Piacularis.*	1 *Porta Nævia.*
2 *Porta Catularia.*	2 *Porta Randuſcula.*
3 *Porta Minutia.*	3 *Porta Lavercalis.*
4 *Porta Mugionia.*	4 *Porta Libitinenſis.*
5 *Porta Sanqualis.*	5 *Porta Triumphalis.*

Theſe 25 Gates *Onuphrius* ſetteth down as ſuch as were altogether actually exiſting betweene the times of *Pliny* & *Juſtinian*, which doth very well agree with that time in which *Marcellus* did erect 25 Cardinalſhips in *Rome*. There were anciently 7 other Gates, of which *Pliny* writeth, that they ceaſed to be before his time; and therefore they are mentioned by *Onuphrius*, as ſuch, as cannot, nor ought not to be numbred with thoſe above named. But as touching theſe 25 Gates above ſpecified, it is not materiall to enquire how long their number continued,

whether untill the time of *Juſtinian*, or how long afterward. For, as thoſe that affirme the number of the Gates of *Hieruſalem* to have been 12, doe not mean that there were ſo many preciſely at all times, but that there were ſo many at that time in which the City moſt flouriſhed, or that there were ſo many *plus minus*, ſo that taking one time with another, and conſidering all things, there is no one number, by which the number of the Gates of *Hieruſalem* can be more truly expreſſed, then by the number 12: ſo in like manner, it may be ſaid of the Gates of *Rome* and of the number 25. For as the Gates of *Hieruſalem*, ſo is it certaine that the Gates of *Rome*, eſpecially in theſe latter times, have been much altered and changed, which hath cauſed a great variety of opinions among many writers, as well concerning their names, as their number. But thus much may be obſerved, that although the new addition unto *Rome*, called *urbs Leoniana*, hath brought 7 other Gates with it, yet ſome of the former decaying, the ſame number 25 may ſtill remaine, and ſo much is expreſly witneſſed by *Severinus Binius* in his firſt Tome of generall Councels, pag. 261. where, ſpeaking either ~~of~~ his own ~~time~~ words, or of ~~that time in which~~ *Georgius Braunius* ~~writ~~ in his *Theatrum urbium*

urbium orbis, he hath theſe words, *Portas ſuburbiorum & urbis 24 fuiſſe refert* Plinius, Livius *tamen 27. Nunc ſunt turres 365, portæ 25 ſupersunt*, that is, *Pliny* relates that the Gates of the City and Suburbs were 24, yet *Livy* ſaith 27, now there are 365 Turrets, and there remaine 25 Gates.

Thus I have now ſhewed, that which way ſoever the 12 Gates of the new *Hieruſalem* are to be underſtood, whether literally for material gates properly ſo called, or ſpiritually for Churches in which Baptiſme was adminiſtred, which are as properly Gates of the Church univerſall in a ſpirituall ſenſe, as the other are of the materiall City in the ſenſe literall. I ſay, which way ſoever theſe are to be underſtood, I have ſhewed that as there were 12 Gates of *Hieruſalem*, ſo there were 25 of *Rome*. I may now therefore conclude in generall concerning the 4 firſt particulars above ſpecified, that in what ſenſe ſoever the new *Ieruſalem* may be ſaid to have had 12 Gates, twelve Tribes, twelve Angels, and twelve Apoſtles, who were the firſt remarkable foundations of the Church of Chriſt, and all Eccleſiaſticall juriſdiction: in the ſame ſenſe the Romiſh *Babylon* may be ſaid to have had 25 *Anti-gates*, & 25 *Anti-tribes*, and 25

Anti-angels, and 25 *Anti-apoſtles*, which were the firſt remarkable foundations of the *Babylonicall* Tower of their Antichriſtian *Hierarchy*.

CHAP. 21.

That as 12000 *furlongs are the ſolid meaſure of a Cube, whoſe perimeter is equall to the compaſſe of the new Hieruſalem: ſo* 25000 *furlongs are the ſolid meaſure of a Cube, whoſe perimeter is equall in compaſſe to the City of* Rome.

THE next degree of application which remaineth yet to be proved, concernes the meaſures of the Circuit and compaſſe of the City of *Rome*: and by that which is already above ſaid, this point is driven unto this iſſue, that if the *Pope* be *Antichriſt*, and *Rome* that City in which *Antichriſt* was chiefly to erect his kingdome, then the meaſure of the compaſſe or circuit of *Rome* muſt be *plùs minùs* between 116 and 117 furlongs, that is, 14 miles and an halfe, and almoſt halfe a quarter of a mile; and certainly this meaſure fitteth ſo juſtly, and is placed ſo exactly in the midſt of that latitude which is admitted by diverſity of the opinions of divers Writers concerning the compaſſe of this City ſince the *Pope* ruled in it, that

I doe not believe it to be poſſible by any one other meaſure, more truly to expreſſe it. I need not in ſo cleare a matter ſet downe many mens opinions, eſpecially being I ſhall have occaſion to ſay more of it, when I come to ſpeak of the Figure of this City, & of the Figure of the number 666. But briefly it may be obſerved, what [a] a late Writer, in his Commentaries upon the *Revelation*, hath already obſerved out of *Lipſius* concerning the compaſſe of *Rome*, his words are theſe. *Iam verò Roma hodierna, ſeu pontificia ambitum habet non niſi 13 aut 15 milliarum, ut nôrunt, inquit Lipſius, qui dimenſi ſunt.* And of theſe two meaſures the ſame [b] Author ſuppoſeth 15 miles neareſt unto the truth. But *Georgius Brauniu*s, and *Franciſcus* [c] *Hoggenbergius* write thus. *Quòd ſi urbem ad noſtræ ætatis conſuetudinem metiri volemus, vix paſſuum millia quatuor decem omnis Romæ, & Ianiculæ tranſtiberinæ regionis, & Vaticani ambitus implebit.* And [d] *Onuphrius* to the ſame purpoſe in theſe words; *Vrbis mœnia ætate noſtrâ vix quatuor decem millibus paſſuum complectuntur.* Other Authors there are, which make the compaſſe of *Rome* to be 16 miles and more, and ſome that affirme it to be leſſe then 13 miles: but where diverſity of times, and divers mens opinions have made ſuch a diverſity

[a] Commentationum Apocalyps. par. 2. pag. 152. Cantabrigiæ 1632.

[b] Admir. lib. 3.

[c] In indice tertio Appendicis ad Civitates Orbis.

[d] De deſcriptione urbis, lib. 7. pag. 28.

of meaſures, I leave it to any mans judgement, whether the meaſure of 14 miles and an halfe, and ſomewhat more above mentioned, be not more probable then any of them; becauſe it is placed (as it were) in the very middle between them. I conclude therefore that as an imaginary Cube, whoſe ſolid meaſure is 12 thouſand furlongs, is equall in compaſſe to that City in which Chriſt erected his kingdome; ſo an imaginary Cube, whoſe ſolid meaſure is 25 thouſand furlongs, is equall in compaſſe to the City in which *Antichriſt* hath erected his kingdome.

CHAP. 22.

That the Popiſh Creed conſiſts of twenty five Articles, as the Apoſtles doth of twelve.

I Come now unto the ſixt and laſt point of application, which concerns the faith and doctrine profeſſed by *Antichriſt*, and the number of heads and Articles into which it is, or may be conveniently divided: and to this purpoſe I have already mentioned the Councell of *Trent*, (of which the acclamations above mentioned teſtifie, ſaying, *Hæc eſt fides Beati Petri & Apoſtolorum: Hæc eſt fides Patrum: Hæc eſt fides Orthodoxorum*)

doxorum) I have noted three things in which the number 25 is applicable unto it. Firſt, concerning the number of Prelates there aſſembled in the firſt Seſſion, the Hiſtory of the Councell of *Trent*, *lib.2.pag.*130. plainly teſtifieth that the number of all the Prelates then, and there aſſembled, was 25. And although the number of Prelates was afterwards in other Seſsions increaſed, and continually altered, and changed; yet this firſt Seſsion was that which gave *nomen & eſſe* to the Councell, and therefore the number of Prelates aſſembled in this Seſſion is moſt remarkable, & rather to be obſerved then in any other.

Secondly, concerning the number of Seſſions, and that the whole Councell is divided into 25 Seſſions, all editions of that Councell doe teſtifie, and the books themſelves will be as a thouſand witneſſes untill the end of the world.

And laſtly, it is witneſſed by the ſame books alſo, that the number of *Popiſh Archbiſhops*, which ſubſcribed to this Councell was 25, and although many other Biſhops and Legates, and Abbats, & others ſubſcribed alſo, yet the number of Archbiſhops is more remarkable then any of the reſt, becauſe, as Biſhops (who ought chiefly, if not only to have deciſive voices in generall

nerall Councells) are virtually and repreſentatively, their whole ſubordinate Clergie: ſo they themſelves, eſpecially in the *Romiſh Hierarchie*, are virtually and repreſentatively contained in their Archbiſhops. It might be here, as I believe, truly added, that the number of all the *Decrees* of this Councell of *Trent*, was alſo 25. (I meane of ſuch [a] *Decrees* as concerne matters of faith & reformation, which onely are to be accounted for the *Decrees* of the Councell, becauſe theſe only were read and confirmed in this Councel, as appeareth by the laſt words of the laſt Seſſion) but becauſe it is hard to ſet downe any one certain number of them, and becauſe it is already proved by that which is above ſaid, that the number 25 is more remarkable in this Councel then any one other number: therefore I paſſe now to that *Creed* and forme of profeſsion of the *Romiſh* faith, which was compoſed by *Pope Pius* the fourth, according to the doctrine of the Councell of *Trent*, by which *Creed* it is evident that they have increaſed the number of the Articles of the faith from twelve unto twenty five, as by the *Creed* it ſelfe here written *verbatim* out of Pope *Pius* his *Bull* may evidently appeare.

[a] *For the other Decrees which conſerne either the beginning, continuing, proroguеing, tranſlating, or ending of the Councell, or of any Seſſion, or which concern ſafe conducts, are matters of meere formality and unavoidable neceſſity, and are not to be numbred with the Decrees of the Councell, nor were read when the Decrees were cõfirmed, as the laſt act of the Councell witneſſeth.*

1 *Credo in unum Deum, patrem omnipotentem, factorem Cœli & Terræ, visibilium omnium & invisibilium.*

2 *Et in unum Dominum Iesum Christum, filium Dei unigenitum & ex patre natum ante omnia secula; Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, genitum non factum, consubstantialem patri, per quem omnia facta sunt.*

3 *Qui propter nos homines & propter nostram salutem descendit de Cælis, & incarnatus est de Spiritu sancto ex Maria Virgine, & homo factus est.*

4 *Crucifixus etiam pro nobis sub* Pontio Pilato *passus & sepultus est.*

5 *Et resurrexit tertiâ die secundùm Scripturas.*

6 *Et ascendit ad Cœlum, sedet ad dextram patris.*

7 *Et iterum venturus est cum gloria judicare vivos & mortuos, cuius regni non erit finis.*

8 *Et in Spiritum sanctum Dominum, & vivificantem, qui ex patre filioq; procedit, qui cum patre & filio simul adoratur & conglorificatur, qui loquutus est per* Prophetas.

9 *Et unam sanctam Catholicam & Apostolicam Ecclesiam.*

It is evident that some Articles of the Apostles Creed were believed by the Iewes, and were Articles of their faith before our Saviour Christ came in the flesh. The Iewes then did, and doe yet believe one God the father almighty; they did believe the holy Catholike Church, the Communion of Saints, the forgivenesse of sinnes, the resurrection of the flesh and life everlasting. As therefore the Apostles did not make de novo all the Articles of their Creed: but did onely adde certaine articles to that faith, which was formerly believed in the Church, pretending (and that truly) that this their addition was implicitly contained in that faith which the Iewes did then professe concerning the Messias *which was to come: So Antichrist was not to make de novo all the Articles of that Creed which he was to professe, but was only to adde, as it were, one moitie to that faith which was formerly believed in the Church, pretending (but falsly, as it behooved Antichrist to doe) that this his addition was implicitly contained in the Creed which was formerly professed in the Church.*

10 *Confiteor unum Baptiſma in remiſſionem peccatorum.*

11 *Et expecto reſurrectionem Mortuorum.*

12 *Et vitam venturi ſæculi* Amen.

13 *Apoſtolicas & Eccleſiaſticas traditiones reliquaſq́ ejuſdem Eccleſiæ obſervationes & conſtitutiones firmiſſimè admitto & amplector.*

14 *Item ſacram Scripturam juxta eum ſenſum, quem tenuit & tenet ſancta mater Eccleſia (cujus eſt judicare de vero ſenſu & interpretatione ſacrarum Scripturarum) admitto; nec eam unquam niſi juxta unanimem conſenſum Patrum accipiam & interpretabor.*

15 *Profiteor quoq́ ſeptem eſſe verè & propriè ſacramenta novæ legis à Jeſu Chriſto Domino noſtro inſtituta, atq́ ad ſalutem humani generis, licèt non omnia ſingulis neceſſaria, ſcilicet Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, Ordinem, Extremam Unctionem, & Matrimonium, illaq́ gratiam conferre, & ex his Baptiſmum, Confirmationem, & Ordinem ſine ſacrilegio reiterari non poſſe.*

16 *Receptos quoq́ & Approbatos Eccleſiæ Catholicæ Ritus, in ſupradictorum omnium ſacramentorum ſolenni adminiſtratione recipio & admitto.*

17 *Omnia & ſingula quæ de peccato originali &*

de

de justificatione in sacrosancta Tridentina Synodo definita, & declarata fuerunt, amplector & recipio.

18 *Profiteor pariter in Missa, offerri Deo verum, proprium & propitiatorium sacrificium pro vivis & defunctis, atq; in sanctissimo Eucharistiæ sacramento, esse verè, realiter, & substantialiter, corpus & sanguinem, unà cum anima & Divinitate Domini nostri Iesu Christi; fierique conversionem totius substantiæ panis in corpus, & totius substantiæ vini in sanguinem; quam conversionem Catholica Ecclesia, transubstantiationem appellat.*

19 *Fateor etiam sub altera tantùm specie totum, atq; integrum Christum verumq; Sacramentum sumi.*

20 *Constanter teneo Purgatorium esse, animasq; ibi detentas, fidelium suffragiis juvari.*

21 *Similiter & sanctos unà cum Christo regnantes venerandos, atq; invocandos esse: eosq; orationes Deo pro nobis offerre atq; eorum reliquias esse venerandas.*

22 *Firmissimè assero, Imagines Christi ac Deiparæ semper Virginis, nec non aliorum sanctorum habendas & retinendas esse; atq; iis debitum honorem ac venerationem impertiendam.*

23 *Indulgentiarum etiam potestatem à Christo in*

Eccleſia relictam fuiſſe, illarumq; uſum Chriſtiano populo maximè ſalutarem eſſe affirmo.

24 *Sanctam Catholicam & Apoſtolicam Romanam Eccleſiam omnium Eccleſiarum Matrem & Magiſtram agnoſco, Romanoq; pontifici beati Petri Apoſtolorum principis ſucceſſori, ac Ieſu Chriſti Vicario veram obedientiam ſpondeo ac juro.*

25 *Cætera item omnia à Sacris Canonibus & œcumenicis Conciliis, ac præcipuè à ſacroſancta Tridentinâ Synodo tradita, definita, & declarata, indubitanter recipio: atq; profiteor ſimulq; contraria omnia atq; hæreſes quaſcunq; ab Eccleſia damnatas & rejectas & anathematizatas ego pariter damno, rejicio, & anathematizo.*

The words which follow next in the *Bull*, which are theſe, *Hanc veram Catholicam fidem*, *&c.* doe ſuppoſe and intimate that a perfect forme of the Catholike faith is promiſed and formerly declared; wherefore I ſuppoſe that it cannot be denied, either that this *Creed* endeth in this place, or that it is not aptly and fitly divided, and diſtinguiſhed into 25 Articles. For ſuppoſing the firſt part of this *Creed*, wherein we agree with the Papiſts, to be diſtributed into 12 Articles (as commonly it is, and as no man that is a Chriſtian will deny) I doe upon this ſuppoſition

position appeale unto any man, whether this whole *Creed* can with any tolerable conveniencie be distributed, either into a greater number of Articles, without separating such things as are in themselves united, or into a lesser, without confounding such things as are in themselves to be distinguished. If it be objected that the 12 Articles of the Christian faith ought not to be accounted as part of Antichrists *Creed*, and that this application would better fit Antichrist, if that addition onely which he hath made unto the Apostles *Creed*, either were, or conveniently might be divided into 25 Articles: I answer, that if Antichrist had added 25 Articles unto the Apostles *Creed*; then the number of Articles contained in the profession of his faith, would have been 37, and not 25. For it cannot be denied, that the *Pope* doth openly professe the 12 Articles of the Christian faith, nor proved that Antichrist ought not so to doe. But rather it is to be considered; that it is as great, if not greater impiety and presumption, to adde new Articles to the Christian faith, as wholy rejecting it, to erect another faith and religion. And that it more properly befits Antichrist, to deny the Christian faith *ex consequenti* and indirectly, then to renounce the externall

profeſsion of it: for the mouth of Antichriſt ought to be as a fountaine ſending forth at the ſame place ſweet waters & bitter; he is to have a forme of godlineſſe, but to deny the power thereof; he is to pretend himſelfe to be a Chriſtian, and to be built upon the true foundation of the Apoſtles; but he is alſo to overthrow this foundation upon which, in ſome ſort he is, and pretends himſelfe to be built, by ſuperinducing damnable doctrines, *ex conſequenti* and indirectly contradicting & denying that faith which he doth externally profeſſe. The Divels themſelves may make profeſsion of the Chriſtian faith, to the ſame end that Antichriſt doth, that is, to deceive by it: and it is probable that the Divels doe more certainly know and believe, the hiſtoricall truth of the *Creed*, then ſome *Popes* have done. And laſtly, the Papiſts themſelves cannot deny, but their imaginary Antichriſt (who ſhall be of the Tribe of *Dan* as they ſay) muſt believe, or at leaſt profeſſe himſelfe to believe, ſo many of the Articles of the *Creed*, as the *Iewes* now doe, or as may be evidently proved out of the old Teſtament. By all which things it is evident, that the externall profeſsion of the Chriſtian faith, can no way priviledge the *Pope* from being that great Antichriſt which

which was to come into the world: but rather it may be truly ſaid, that this externall profeſsion, is *cauſa ſine qua non*, ſuch a thing as could not but concurre to his conſtitution. For as Antichriſtianiſme conſiſts of two parts, the one being an open, yet a fained and hypocriticall profeſsion of the truth; the other a ſecret and indirect, yet a reall and effectuall everſion of it: ſo this forme of the profeſsion of the faith above mentioned, conſiſting of 25 Articles, of which 12 belong to the firſt part, and 13 to the ſecond, may be fitly eſteemed a perfect ſumme and character of Antichriſtianiſme.

CAP. 23.

The concluſion which followeth upon the chiefe part of the application above proved, and ſome neceſſary and remarkable Obſervations concerning it.

I Have now ſhewed and proved, that as the number twelve is in ſix ſeverall things applicable to the new *Hieruſalem*: ſo the number twentie five is applicable to the myſticall *Babylon* in ſix ſeverall things, anſwerable and oppoſite unto them; and whereas the *Tribes*, *Gates*, *Angels*, *Foundations*, *Meaſures*,

ſures, and *Fruits of the tree of life*, are all, or moſt of them ſuch things as doe admit a double, or manifold interpretation, according as they have been by divers Authors diverſly expounded; I have made it manifeſt, that which way ſoever they be underſtood, there are things in all ſenſes anſwerable unto them in the *Romiſh Babylon*, to which the number 25 is applicable, and that it ſhould ſo fall out according to ſuch diverſity of interpretations, [a] this (as I believe) addeth much to this myſtery, becauſe every differing expoſition, is, as it were, a diſtinct and ſeverall prophecy, in one reſpect or other, more clearely deſcribing the *Papacie*. If the root of the number 666 had been applicable, onely to one of thoſe ſix things above mentioned, as for example, to the Colledge of *Cardinals* of *Rome* in reſpect of their firſt originall: this one thing, as I conceive, (if the hiſtoricall truth of it cannot be confuted) had been a more manifeſt ſigne and token, that the *Papacy* is *Antichriſt*, then all the [b] interpretations that any Writers have hitherto ſet forth concerning the number 666. But being the ſame root or number, doth

[a] Ille quippe author in iſdem verbis quæ intelligere volumus, & ipſam ſententiam forſitan vidit; & certè Dei ſpiritus qui per eum hæc operatus eſt, etiam ipſam occurſurâ lectori vel auditori ſine dubitatione prævidit, imo ut occurreret, quia & ipſa eſt veritate ſubnixa, providit. Nam quid in divinis eloquiis largiùs & uberiùs potuit diviniùs provideri, quàm ut eadẽ verba pluribus intelligantur modis, quos alia non minùs divina conſtantia faciunt apparere. Aug. de Doctrin. Chriſtiana, lib. 3. cap. 27.

[b] *For it is aboue evidently proved both by reaſon, and by an example in the Scripture; that the myſtery of the number conſiſts, in the application of the root of it. But that the myſtery conſiſts in numerall letters of any name, it cannot be proved either by reaſon or Scripture, but only by the event.*

not

not only ſhew the firſt originall number of *Cardinals* or *Anti-apoſtles*, but doth alſo intimate that they are according to divers ſpirituall ſenſes, the *Gates*, *Angells*, and *Foundations* of the *Popes* myſticall *City*, *State*, and *Hierarchy*; and doth alſo ſhew, how many furlongs in compaſſe the City of *Rome* ſhould be; how many *Gates* it was to have about it; how many *Churches* for Baptiſme in it; how many *Paſtors* did firſt exerciſe Eccleſiaſticall juriſdiction over it: into how many *Titles*, or Pariſhes it was firſt divided, and unto how many heads and Articles Chriſtian religion ſhould be there augmented; being, I ſay, this one number 25, doth not in one, nor in two, nor in three onely, but in all theſe particulars, and in all ſenſes in every one of theſe particulars, truly and evidently, Number, Meaſure, Deſcribe, and Characteriſe the *City*, *State*, and *Hierarchy* of *Rome*, and that ſtate and City onely; ſo that it is not ſo fitly applicable to any other ſtate and City, no not in any one thing fitly anſwering any one of thoſe ſix particulars above mentioned: then how can any man deſire a more eſſentiall and exact deſcription of the Papacie, then the right application of this number 25, plainly exhibits to him, that doth fully underſtand it? or how can any

one which underſtandeth theſe things, juſtly ſay, that I have ſpoken hyperbolically, whereas I have above ſaid, that the City, State, and Hierarchy of *Antichriſt*, is by this number 25 moſt evidently, and miraculouſly deſcribed?

J have as yet applied the number 25 unto the Papacie, only in ſuch things as are ἀντίστοιχα, that is, anſwerable and oppoſite to ſuch things, as are mentioned in the deſcription of the new *Hieruſalem*. But as the number 12 is in many other reſpects beſides theſe, applicable to the true Church, and to ſuch things as pertaine unto it: So J am now to ſhew (as I have alſo above promiſed) that this number 25 is in many other things applicable to the *Papacie*, and to ſuch things as doe pertaine unto it. But firſt there are ſome obſervations concerning that part of the application which is already proved, which may in this place be interpoſed.

Firſt, it may be obſerved, that although the root of the number 666, were applicable to the *Papacie* in no other things, ſaving only in theſe above proved. Yet theſe are ſufficient: becauſe by theſe the *Papacie* is evidently diſtinguiſhed from all other ſtates of goverment: and becauſe there are no other things in the *Papacy* more eſſentiall and remarkable then theſe.

Secondly,

Secondly, that although the deſcription of the new *Hieruſalem* were of a City in all reſpects meerely imaginary (as perhaps in ſome things it is ,) and were not applicable either according to a ſenſe of alluſion, to that materiall *Hieruſalem* which once was , or according to a ſenſe of prediction , to the laſt ſtate of the new materiall *Hieruſalem* , which for all that we know, may be yet for to come: yet ſuch an imaginary City, being ſo exactly, and in ſo many divers reſpects meaſured, numbred, and deſcribed by the root and figure of one number onely, may be purpoſely ſet downe, as a rule and patterne, by which the root and figure of another number given , ought to be applied, to a City, not imaginary, but really and actually exiſting: for God , who ſometimes chuſeth things that are not, to bring to nought things that are, may alſo by things that are not, bring to light things that are; and by the oppoſition or juxta-poſition of ſuppoſed and imaginary meaſures & numbers of a heavenly *Hieruſalem*, may diſcover the true and reall numbers, and meaſures of all things remarkable in the City of *Rome*.

Thirdly, it may be obſerved , that although the deſcription of the new *Hieruſalem* had not exemplarily directed this application chiefly

unto thoſe particulars above mentioned, yet the things themſelves are ſuch, that it is probable that the wiſdome of God would rather have foretold thoſe things of Antichriſt then any other. For God by his Prophets in the old Teſtament, intending to fore-ſhew and foretell the kingdome of Chriſt, did not foretell what nũber the letters of Chriſts name, or any name of his Church or kingdome ſhould containe (as the Papiſts would make us believe S. *Iohn* doth concerning Antichriſt) but did foretell by divers types, the number of *Chriſts Apoſtles*, and their office and quality, as appeares by divers Types in the Scriptures, and eſpecially by the Type of the 12 *Oxen* under the braſen ſea, by which, not onely the number of the Apoſtles was foretold, but alſo their condition, as that the Sea of Grace, and Laver of regeneration ſhould by them be ſupported, and carried into all quarters of the world, and that they ſhould goe and baptize all nations, &c. Since then the Cardinals of *Rome* are thoſe perſons in that *Antichriſtian Hierarchy*, which are anſwerable to the Apoſtles, and thoſe to whom the adminiſtration of Baptiſme was originally moſt remarkably committed; it is therefore more probable, that their Number, Nature, and Condition ſhould be typed in the Scriptures, then any other

other one thing concerning Antichriſt.

Laſtly, it may be obſerved concerning the compaſſe of the *Area*, or platforme of the City of *Rome*, and concerning the firſt number of Churches at once and the ſame time inſtituted, that they are things fatall and myſticall in themſelves, as *Onuphrius Panvinius*, concerning both theſe things, hath obſerved; of the firſt he writeth thus. *Pomærii autem urbis Romæ terminos non ſine Augurum conſilio poni, mutari, ac reſtitui potuiſſe ſatis conſtat innuitq; hæc inſcriptio,*

Collegium.
Augurum. Autore.
Imp. Cæſare Divi.
Trajani Parthici terminos
Pomærii reſtituendos curavit.

Of the number of Churches he writeth thus. *Cur autem non plures neq; pauciores Eccleſiæ ſimul inſtitutæ fuerint, quæ his nominibus decorarentur, operæ pretium erit explicare, huicq; inſtituto maximè conſentaneum, cùm hæc res inſigni myſterio celebrata ſit.* For although [a] *Onuphrius* ſpeaketh theſe words of other Churches in *Rome* alſo, & not only of theſe 25, which were firſt called *Titles*, yet his words can be verified of theſe Churches onely, becauſe even himſelfe being judge, & that cloud of witneſſes, which I have above alleaged,

[a] Onuphrius *in the* 2 *chap. of his book* De præcipuis urb. Rom. Baſilicis *witneſſeth that there were* 25 *Titles at once inſtituted, & that this number was afterwards augmented ſucceſſively, ſome Popes adding one Title, and ſome another, until they came to* 28 *in number, which as he conjectures was about the time of* Leo *the firſt in the yeare* 440.

alleaged, there never was any other Totall number of Churches which were called Titles, in the City of *Rome*, which were as in this place he ſaith, *ſimul inſtitutæ*, at one time and altogether inſtituted, but only thoſe 25 above mentioned. If therefore there be any myſtery in this number, it muſt be in the number 25, and in no other.

CHAP. 24.

A briefe and curſory recitall of ſome other leſſe remarkable particulars; in which the number 25 is remarkably applicable to the City, and Church of Rome.

BUT I come now to a multitude of other remarkable particulars belonging to the *Papacy* and Church of *Rome*, in which their affectatiō of this number 25 may alſo be obſerved: and theſe things I will recite very briefly and curſorily, becauſe I take them to be adventitious and ſupernumerary, and no eſſentiall part of this interpretation, yet are theſe things for the moſt part anſwerable in ſome ſort to ſuch things to which the number 12 is applied in divers places of the Scriptures. As the land of *Canaan* was divided into 12 juriſdicti-

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ons and Diviſions, which were governed by the heads of the *Tribes*, and did perhaps type out that diviſion which [a] *Ezekiel* fore-telleth, or that Eccleſiaſticall goverment which the 12 Apoſtles did exerciſe, not onely over the City of *Hieruſalem* as Paſtors, but alſo over the whole Country belonging to that City as the firſt Chriſtian Biſhops. So perhaps, the *Antichriſt* of *Rome*, in thoſe Kingdomes where conveniently he might, and in thoſe times when he had fulleſt power, hath alſo divided certain kingdoms, into 25 provinces or other diviſions, and hath placed 25 men of note and eminency in ſeverall Kingdomes who by their power could rule and governe others. There were heretofore 25 Abbats in England, as *Camden* witneſſeth, which had voyces in the Parliament houſe. And although I could ſet down ſome other particulars to this purpoſe, concerning other Kingdoms, yet I chuſe rather to leave it to thoſe, who are better acquainted with the hiſtories of forraign nations; who, if ſuch obſervations ſhall be thought neceſſary, have better meanes and opportunities to ſearch after them, then I can have. It ſhall be ſufficient for me, onely to touch briefly upon ſome common and obvious things in which

[a] *That diviſion of the land of* Canaan *mentioned by* Ezechiel, *ſeems not to be yet fulfilled, but perhaps that land ſhall be yet againe divided into* 12 *Dioceſes, after the converſion of the* Iewes, *and ſhall have* 12 *Chriſtian Biſhops in it. And perhaps* Hieruſalem *ſhall be new built, and be the Metropolis of it; but that Chriſt ſhall then raigne perſonally & viſibly in it, I ſee no reaſon.*

which the number 25 is remarkablely applicable to the Papiſts: rather to give an hint unto others, then that I doe conceive the number of thoſe particulars which I ſhall here ſet downe, to be ſo much as conſiderable in reſpect of thoſe, which may be found out hereafter.

In the firſt place their affectation of the number 25, is remarkable in reſpect of the number of their Monks, Friers, and ſinging Maſſe-Prieſts in divers of their Abbies, Priories, Monaſteries, and other their ſocieties and corporations: and becauſe there are no others in the *Romiſh* Clergie more fitly anſwerable to thoſe ſingers mentioneed in the 25 chapter of the firſt book of *Chronicles*, then theſe Monkes and Friers, therefore it is ſo much the more obſervable, that the number 25 ſhould be remarkable in reſpect of theſe, as the number 12 appeares to be in that Chapter, in reſpect of thoſe. The book called *Bibliotheca Cluniacenſis*, in which are recited the Abbies, Priories, and Deaneries belonging to that Order, teſtifieth, that in all thoſe ſocieties, where there is any ſetled number of Monks and Friars, there is none ſo frequent, & remarkable as the number 25, as by theſe particulars gathered out of this

this one book onely may appeare.

De Provincia Lugdunenſi.

Prioratus de Gigniaco Lug. Diœceſis ubi per definitionem factam anno 1266 *Monachi fuerunt reducti ad numerum* 25.

Decanatus de Paredo Eduenſis Diœceſis ubi debent eſſe —25 *Monachi, Priore non computato, & notandum eſt per literas bonæ memoriæ Domini Bertrandi Abbatis Cluniacenſis quòd debent eſſe* 25 *Monachi in hoc Decanatu. pag.* 1706.

Prioratus Naluaci Lug. Diœc. ubi debent eſſe — 25 *Monachi. ibid.*

Prioratus Sancti Marcelli Cabilenenſis Diœc: ubi debent eſſe—25 *Monachi. pag.* 1706.

De Provincia Franciæ.

Decanatus Sancti Petri de Lehuno in ſanguine terſo Ambianenſis Diœc: ubi debent eſſe Decano computato —25 *Monachi. p.* 1712.

Prioratus Sancti Lupi Bellonacenſis Diœc: ubi debent eſſe Priore non computato—25 *Monachi. ibidem.*

Prioratus Monialium Sancti Victoris Leodicenſis Diœc: ubi debent eſſe —25 *Moniales. p.* 1716.

Prioratus S. S. Petri & Pauli de Raallo Meldenſis Diœc: ubi debent eſſe—25 *Monachi. p.* 1717.

Prioratus de Arenthona in Anglia ubi debent eſſe 25 *Monachi. p.* 1719.

Theſe in ſome ſort are aduerſaries to thoſe orders mentioned, 1. Chron cap. 25. verſes 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

Prioratus beatæ Mariæ de Gernago Pariſienſis Diœc: ubi debent eſſe —25 Monachi.

Prioratus Sanctæ Crucis de Volta, Sancti Flori Diœc: ubi debent eſſe —25 Monachi. p. 1737.

Prioratus Sancti Orientii Auxitanenſis Diœc: in quo ſunt de præſenti —25 Monachi. p. 1740.

De Provinciis Angliæ & Scotiæ.

Abbatia de Paſſaleto Glaſcoenſis Diœc: in qua debent eſſe —25 Monachi. p. 1748.

Prioratus de Arenthona ſubditus Prioratui de Charitate in quo debent eſſe —25 Monachi. p. 1749.

To theſe might be added many other in *Engläd* and elſewhere, but theſe are ſufficient to ſhew, that there are not ſo many corporations of any one other number belonging to the *Cluniacenſian* Monkes, as by the Catalogue exhibited in this booke called *Bibl. Cluniacenſis. pag.* 1715 plainly doth appeare. And it is very probable that he that would trouble himſelfe to find out the ancient numbers of other corporations, belonging to other Orders, might eaſily make (if it were neceſſary) the like obſervation. But inſteed of thoſe many particulars which I might in this kinde ſet downe, I will mention onely the laſt Order of note that the Popes have erected, and this is the order of Knights of the moſt glorious

glorious *Virgin Mary* (as they call them) inſtituted at *Rome* by *Paul* the fifth, *An.* 1618. which Order, as it is [a] ſuppoſed, will be the moſt famous throughout all Chriſtendome; and there is no other determination concerning the number of the Knights of this Order, but onely this: That of the Knights of this order, there ſhall alwaies remaine * Reſident at *Rome*, in the Court of the holy Father 25, having 20 Ducates by the moneth, and the like number at *Loretto*.

a *Theater of Honour*, by Andrew Favine, l. 8. c. 2.

* *Theſe 25 Reſidents having monthly allowance are in ſome ſort anſwerable to thoſe 12 Captaines mentioned* 1 Chron. cap. 27. v. 1.

Next unto the numbers of theſe Societies & Corporations, it may be here obſerved, that the number 25 is alſo remarkable, in reſpect of certaine Officers of great note and eſtimation, belonging to the higheſt Courts of juſtice in *Rome*; of which Courts and Officers *Franciſcus Abrahamus* [a] *Bzovius* writes thus: *Inter Cardinalestria officia ſunt magni momenti, primus eſt Pœnitentiarius, huic ſubſunt Pœnitentiarii minores haud pauci, & ſcriptores* 25. And a litle after, concerning another Court, he ſaith, *Militant circa Rotam inter alios officiarios, Abbreviatores non minus* 25.

a *Annalibus Eccleſiaſticis anno* 1457. pag. 27.

The chiefe Penitentiary his Court is as it were the high Court of Chancery in Rome, & perhaps theſe 25 Officers are not of leſſe note then the 12 *Maſters of the Chancery here in England.*

CAP. 25.

That the number 25 is remarkable in divers things pertaining to S. Peters *Church in* Rome. *Of the measures of* S. Peters Altar, *and the Characters imprinted upon it, and other Popiſh Altars.*

I Come now to their Altars, and firſt to that *Sanctum Sanctorum*, that great and high Altar in S. *Peters* [a] Church at *Rome*, of which Altar and Church divers things are written very remarkably by divers authors: upon the top and high Terrace of this Church, as *Angelus Rocca* witneſſeth, is placed upon a guilded Globe of braſſe, a guilded Croſſe of [b] 25 hand-breadths in heigth. In the forepart of this Church are 5 Gates, which are commonly uſed, and one other Gate called *Porta ſancta*, which ſtands open only one yeare in [c] 25, and the twenty fifth yeare being ended, it is againe ſhut by the *Pope*. In this Church (as alſo in the

a Magnæ hæc Baſilica toti terrarum orbi venerationi perpetuò fuit, inqua præcipua quæque noſtræ religionis myſteria & Romanæ Apoſtolicæ ſedis facta celebrata leguntur. Onuphr. de præcip. urb. Romæ Baſilicis, p. 65

b Apud Baſilicam Sancti Petri Romæ ſupra tholi laternam locatur pila ænea inaurata, ſupra pilam cernitur Crux ænea inaurata palmorum quinq; & viginti. Angel. Rocca in appendice Bib. Vatican. p. 419. c Onuph. de præcip. Baſ. cap. 4.

[a] Church

[a] Church of S. *Mary* the greater) have been about 25 Altars as [b] *Onuphrius* particularly recites them, beſides the great Altar or Sepulcher of S. *Peter*, which is, as it were, their *Sanctum Sanctorum*, upon which no man may celebrate Maſſe but the *Pope* onely. This is that before which the Roman Emperours have proſtrated themſelves and their Crownes, and this is that Sepulcher which (although it be not ſo) the Popes of *Rome* doe account and eſteeme to be the Altar of *Chriſt*, as [c] *Onuphrius* makes Saint *Auguſtine* and S. *Hierome* to witneſſe. This Altar or Sepulcher is made foure ſquare of a per-

[a] Baſilica S. *Mariæ* majoris eſt una ex quinq; Patriarchalibus Eccleſiis, una ex ſeptem, quæ ſolenni ritu perpetuò viſitari ſolent, ex quatuor denum anni jubilei una conſtituta.--Hæc Eccleſia aliis Patriarchalibus Eccleſiis ſimilis eſt.--Habet Altare majus marmoreo operculo ornatum, podia ſive mœniana duo lapidea teſſellata &c. -- ſacella aliquot magnifica, Altaria circiter 25 marmorea, teſſellatam ſedem &c. Onuph. Pavin. de præcipuis Romæ Baſil. cap. 6. pag. 289.

[b]	1	Altare S. Xiſti, P. P.	11	Alt. Bartholomei	20 Alt. novum SS. Apoſt.
	2	Altare S. Leonis.	12	Alt. S. Paſtoris.	21 Alt. Philippi & Iacob.
	3	Altare Hadriani.	13	Alt. S. Thomæ.	22 Alt. Mortuorum.
	4	Alt. S Mariæ.	14	Alt. SS. Andreæ & Gregorii.	23 Alt. vetus Simonis & Iudæ tranſlatum ad mediam Eccleſiam.
	5	Alt. SS. Proceſſi, &c.	15	Alt. Beat. Virginis.	
	6	Alt. S. Mauritii.	16	Alt. Innocentii.	24 Alt. S. Habundii nunc dict. S. Catharinæ.
	7	Alt. Silveſtri.	17	Alt. S. Sudarii.	
	8	Alt. Mariæ.	18	Alt. S. Antonii.	25 Alt. S. Petronillæ.
	9	Alt. Gabinii.	19	Alt. S. Tridentii.	
	10	Alt. Martialis.			

All theſe 25 Altars were erected and altogether actually exiſting in S. Peters *church at* Rome *before the yeare* 1500. *That is, before there was any new addition of building to that Church. He mentioneth alſo foure other Altars, but they were not in the ancient Church of* S. Peter, *as* Onuphrius *writes, but in a wall which is between the new Church of* S. Peter *and the old, built ſince the yeare* 1500. *by* Paul *the third, in a place where anciently was a Chappel dedicated to* S. Lucie. Onuph. de præcip. Utb. Rom. Baſil. cap. 4. [c] D. Hieronymus adverſus Vigilantium teſtatur Romanum Pont. Supra *Petri & Pauli* oſſa veneranda offerre Domino ſacrificia, & tumulos eorum Chriſti arbitrari. altaria D. Auguſt. Epiſt. 42. ad Madaurenſes: Imperii Romani nobiliſſimi eminentiſſimum culmen ad ſepulchrum Piſcatoris *Petri* ſubmiſſo diademate ſupplicat. Onuph. ibid.

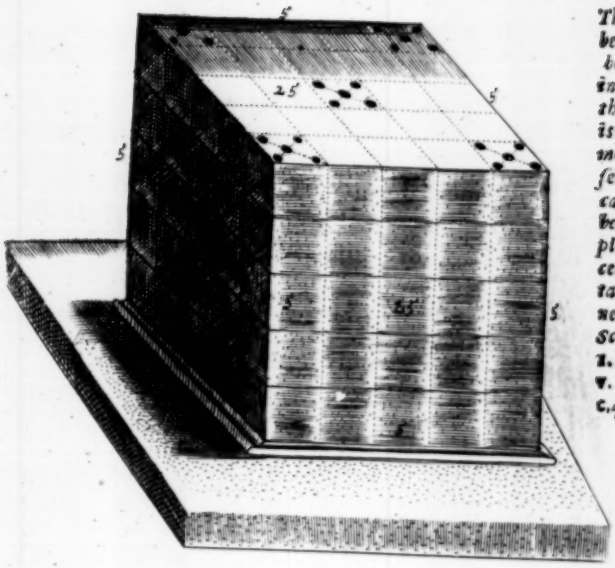
fect Cubicall figure; the length, breadth, & the heighth of it are equall; the measure of every side or *area* of this Altar is precisely 25 foot of square measure, as the words both of [a] *Baronius* & *Onuphrius* doe testifie to all those that know what superficiall or square measure is.

But the number 25 is most remarkably imprinted upon all their Altars, because Christs 5 wounds, as they call them, are in five severall places ingraved upon the top of every Altar; which their multiplying of our Saviours wounds from 5 to 25, what it may signifie, either in their intention, or beyond their intention (either that they offer up Christ many times whom the *Iewes* crucified but once, or that their apostacie hath given him more wounds then the *Jewes* cruelty) it is not materiall to inquire; but certaine it is, that usually and ordinarily, there are precisely 25 prints, markes, dents, or Characters ingraved upon all their Altars. And that the square measures of S. *Peter* his Sepulcher or Altar above mentioned, & the manner how their Alters are characterized with the number twenty five, may be more plainely understood, let this figure following be considered.

[a] *Constantinus* fecit Basilicam beato *Petro* Apostolo in Templo Apollinis, cujus locum, cũ corpus S. *Petri* recondidit, undiq; ex ære cyprio concluſit, quod est immobile: ad caput pedes 5, ad pedes pedes 5, ad latus dextrum pedes 5, ad latus sinistrum pedes 5, subtee pedes 5, supra pedes 5, &c. Baron. anno 324.

Onuphr. de præcip. urb. Rom. Basc. 4.

That



That the nũber 25 *ſhould be remarkable in reſpect of their Altars is ſo much the more to be obſerved, becauſe the nũber* 12 *is applicable to certaine Altars mentioned in the Scriptures; as* 1. Kings c. 18. v. 31. Ezekiel c. 43. v. 16.

CHAP. 26.

That the number 25 is an affected ſymbolicall device among the Papiſts: Of the Maſſe of Chriſts five wounds, five times multiplied and repeated. Of their Jubelies, and affectation of the twenty fifth day of the moneth.

That round ſpots in Armes doe ſignifie numbers is obſerved by the Author of Armory E. B. p. 179. & ſequ.

BUt theſe five Cinques, or theſe 25 round spots, which in Armes doe ſignify numbers, as[a] ſome Writers have obſerved, have not been only imprinted upon their Altars, but being (as it is probable) from thence derived, have been accounted a ſymbolicall device, and made armoriall and recorded to have been ſent from heaven in a more celeſtiall manner, then the Ancile of ancient *Rome* as a ſanctified[a] banner to lead Armies fortunately. And what greater teſtimony can there be of the affectation of a number? Yet if theſe 5 Cinques are inſerted into the Armes of the Emperour of *Rome*, the King of *Spaine*, and the *Arch-duke* of *Auſtria*; if the *Pope* and *Cardinals* cauſe them to be imprinted in the frontiſpice of divers books printed at *Rome* for their better ſucceſſe, and the greater confirmation of them. If their *Maſſe* of *Chriſts five wounds*, five times multiplied

a Elements of Armories pag. 166

ed and repeated; have been by an Angell from heaven commanded, and by authority Apoſtolicall confirmed, as the [b] Rubrick in their Maſſe books affirmeth: then all theſe things ſeem to imply yet a greater myſtery in this number, & to teſtifie a greater affectation of it. To proſecute all theſe things particularly would require a large volume, but I doe briefly and curſorily paſſe over theſe things which perhaps are not eſſentiall unto this interpretation.

Laſtly, their affectation of the number 25 ſeemes remarkable in reſpect of certaine times of note and high eſtimation among them. For firſt it is apparent that their Jubile is, and hath been for many ages celebrated every five and twenty yeare only. Our Saviour Chriſt began to ſhew himſelfe, and to goe about his Fathers buſineſſe when he was twelve yeares old; but Prieſts, Deacons, and ſub-Deacons, and all o-

[b] Boniface Biſhop of Rome lay ſick and was like to die, to whō our Lord ſent the Archangel Raphuel with the office of the Maſſe, of the five wounds, ſaying: Riſe and write this office, and ſay it five times, & thou ſhalt be reſtored to thy health immediatly: and what Prieſt ſoever ſhall ſay this office for himſelfe, or for any other that is ſick 5 times, the perſon for whom it is ſaid ſhall obtaine health and grace, and in the world to come (if he continue in vertue) life everlaſting. And in what ſoever tribulation a man ſhall be in this life, if he procure this office to be ſaid five times for him, of a Prieſt, without doubt he ſhall be delivered. And if it be ſaid for the ſoule of the dead, anone, as it ſhall be ſaid, and ended five times, his ſoule ſhal be vil from paines. This hearing the Biſhop he did erect himſelf in his bed, conjuring the Angel by the name of Almighty God, to tel him what he was, and wherefore he came, and that he ſhould depart without doing him harme: who anſwered that he was Raphuel the Archangel, ſent unto him of God: and that al the premiſſes were undoubtedly true. Then the ſaid Boniface confirmed the firſt office of the Five Wounds, by Apoſtolike authority, M. Fox in his Acts and Monuments, p. 1598. hath related theſe things out of the Rubrick of their Maſſe booke. And by theſe things, two things are evident; Firſt, that they doe acknowledge the multiplication of the number 5 by 5, to have ſome ſecret myſtery and virtue in it. Secondly, that the reaſon why they doe aſcribe the number 25, conſiſts in the root of it, which is five.

ther the Popes ſonnes and daughters, are not accounted of a perfect age, untill they are [a] 25 yeares old compleatly. Perhaps the affectation of this number in this reſpect hath cauſed ſome tranſlations of the Scriptures to be corrupted: for S *Hierome* in his Commentaries upon the 11 Chapter of *Ezekiel*, having obſerved that the number 25 is never uſed in a good ſenſe in all the Scriptures, anſwereth an objection againſt this his obſervation in this manner. *Licet in Levitico ad Sacerdotale miniſterium à viginti quinq; annis eligantur, in hebræo enim non habet hunc numerum qui in Septuaginta dicitur, ſed tricenarium.* And this conjecture may be thought the more probable, becauſe in another place of Scripture where it is evident that the number 25 is uſed in a bad ſenſe, there the ſame copy of the Septuagint which S. *Hierome* uſed, maketh no mention of the number 25, but inſteed of it taketh another number, as by theſe his words upon the 8. Chap. of *Ezekiel* may appeare. *Quos nos viginti quinq; viros tranſtulimus, Septuaginta poſuerunt viginti, & in quibuſdam exemplaribus quinq; de Theodotione additi ſunt.*

And laſt of all, as they ſeeme to affect the 25 yeare more then any other, ſo have they alſo affected the five and twentieth day of the month more

[a] Qui 25 annum complevit ætatis eſt perfectæ, qui non complevit imperfectæ nec propriè res ſuas adminiſtrare poteſt Dig lib. 1. tit. 7 Dig. 7. Baſ. B 33. tit. 1 c. 13. Them. 4. Auſtat p. 240 Diaconus aut ſubdiaconus annis 25 minor non ordinatur. N. 123 Baſ. 3 tit. 1. c. 26. Higinius Virgines ſacrari ante annum 25 prohibuit. Volaterran. lib. 22. p. 496.

more then any other. Their chiefe holydaies are upon the five and twentieth day of the moneth, and there is no one day of the moneth, which hath had originally ſo many holidaies laid vpon it. Upon the five and twentieth day of December the Church of *Rome* begins the yeare, & upon that day they have ordained the nativity of our Saviour *Chriſt* to be celebrated. Upon the five and twentieth day of Ian: is the converſion of *Paul*. Upon the five and twentieth of February, ſo oft as it is leap yeare, is the feaſt of S *Mathias*: and it is obſervable that that day which is added to the yeare every leap yeare, is not placed at the beginning or ending of the yeare, or any moneth, but is made to be the five and twentieth day of the moneth. Upon the five and twentieth of March is the Annuutiation of the bleſſed Virgin. Upon the five and twentieth of Aprill is S. *Marks* day.* Upon the five and twentieth of July is S. *James* day. And which is more remarkable then all theſe, the feaſt of S. *Barthol.* is celebrated at *Rome* upon the five and twentieth day of Auguſt, as their *Breviary* witneſſeth, although in all other places it be celebrated one day ſooner. And this particular ſeemes plainly to teſtifie their affectation of the twenty fift day: becauſe although

* *When Pope Gregory reformed the Kalender, they rejected the golden number 19 by which meanes they made a twofold Epact of 25, of which one is written thus, 25, the other thus xxv or in a different colour, but this is not mine own obſervation, but of a learned man; who alſo added, that untill he could ſee ſome reaſon why the Ieſuits faſtned this conceit upon 25 rather then any other number, he ſhould impute it to their affectation of this number above all other.*

all thoſe holy-daies above recited, have been celebrated in all places upon the five and twentieth daies of ſeverall moneths by the authority of the Church of *Rome*, yet they would have the City of *Rome* it ſelfe to be ſingular in this, that it ſhould celebrate one five and twenty day more then all the world beſide. And to this purpoſe it may be here obſerved, that *Antiochus* who was almoſt in all things a type of Antichriſt, fayled not in this, but of all the daies of the moneth, he and his officers did ſolemnize the five and twentieth day by offering ſacrifice upon the Idoll Altar on that day, and by their monthly perſecutions of the *Iewes*, as it appeareth in the firſt book of the *Maccabees* cap. 1. verſ. 59.

By comparing the 59 ver. of the firſt chap. of the firſt book of the Macab. with the 7 verſe of the ſixth Chap of the ſecond book of Mac. it ſeemes probable that the birth day of Antiochus was the five and twentieth day of the moneth.

CHAP. 27.

Objections anſwered concerning the fractions of the Root of 666. That the Root of 666 is more exactly applicable to the Papacie then the root of any ſquare number could have been.

HAving now, as I believe, ſufficiently proved all that I have above promiſed concerning the application of the number twentie five unto the Papacie, both in

in reſpect of ſuch things as are eſſentiall to this application, and alſo in reſpect of ſuch things as are perhaps only accidentally adventitious unto it: I come now to anſwer ſuch generall objections as may be made againſt all that hath been yet ſaid, & to ſhew that howſoever ſome things may be objected which ſeeme to make againſt this interpretation, yet they being duly conſidered and well examined, are a full confirmation of it; and doe open a doore to the finding out of as great, if not greater myſteries concerning the Papacie, as any of thoſe which have been hitherto declared.

Firſt, it may be objected concerning the root of the number 666, that the root is not preciſely 25, but a ſurd number between 25 and 26; and that therefore if in this myſtery the number 25 be chiefly aymed at, it is probable that the wiſdome of God would have led us to the finding out of this number 25, rather by commanding us to count and extract the root of the number 625, then the number 666.

Secondly, ſuppoſing the root to be 25 (as it is moſt certaine that it is) it may be objected concerning the number of the Colledge of the Cardinals at their firſt inſtitution, that their number was not 25 but 26, becauſe the *Pope*

numbreth himſelfe among the Cardinals, as he is *Peters* ſucceſſour, in his Apoſtleſhip. And becauſe he is a Cardinall and ſo accounted.

Item Papa ſe annumerat inter Cardinales ſecundū Archid. in capitale Sacroſancta. 22. diſtinct. Sicut imperator ponitur de numero Senatorum, Lib. Ius Senatorū cap. de dignitatibus. Iacobatius de concil. num. 176.

To the firſt objection it might be replied, that although the root of 666, may in ſome ſenſe be ſaid to be a ſurd number; yet it is to have its denomination, not from any ſquare number exceeding the number given, but from the greateſt ſquare number contained in the number 666, as it is above ſaid, and as by thoſe that have written of this part of Arithmaticke is ſufficiently declared: yet if it be granted that roots of numbers may ſometimes have their denomination, as well from the next ſquare number exceeding the number given, as from the greateſt ſquare number contained in it: this doth rather confirme then prejudice the truth of this application, as it ſhall be anon declared.

To the ſecond objection, it might be anſwered, that as Chriſt was not numbred among the Apoſtles, nor properly was an Apoſtle, but was their Lord and Maſter, ſo the *Pope*, as he pretends himſelfe to be *Vicarius Chriſti*, is not, nor can be numbred among the *Cardinals*, but is their Lord and Maſter: but yet, as the *Pope* pretends himſelfe to be *Succeſſor Petri*, (and that as well in his Apoſtleſhip, as in the Vicarſhip of Chriſt)

Chriſt) in this reſpect it is nothing prejudiciall to the application of the root of the number 666 to the Papacie, if it be granted that he may in ſome ſort be numbred among them. For howſoever I ſay that theſe two objections may be thus briefly anſwered, yet J chooſe rather by admitting ſomething to be true in either, to ſhew how theſe two objections doe reciprocally anſwer each other. For indeed either of theſe objections is a full anſwer to the other; they are like two earthen veſſels, of which if one be knocked againſt the other, both are diſſolved. All that can be concluded from the firſt obiection is, that howſoever the root of 666 be expreſly 25, that yet in ſome reſpect it may be ſaid to be 26, becauſe ſometimes, and in ſome caſes, although not properly, roots of numbers may have their denomination, *à numero quadrato ſimpliciter proximo*, from the next ſquare number, although it exceed, and be not contained in the number given. All that can be concluded from the ſecond obiection is, that howſoever the firſt expreſly decreed number of the Cardinals was 25, yet if the *Pope* be numbred among them, as in ſome reſpect he may and ought to be, that then that number may in ſome reſpect be ſaid to have been 26, as

therefore

therefore the firſt obiection proveth the root of 666 to be expreſly 25, and yet in ſome reſpect 26. So the ſecond proveth the originall number of *Cardinals* to have been 25, and yet in ſome reſpect 26. from both therefore it may be concluded, that there is a greater ſimilitude and likeneſſe betweén the root of 666, and the firſt number of that Colledge and Corporation which is Antichriſt, then by any of thoſe other things which are above ſaid could have been conceived or imagined. For if the number of the Beaſt had been ſaid to have been 625, the root of which number is ſo 25, that it can in no reſpect be ſaid to be 26. Then the *Ieſuits* might with probability have alleaged, that S. *Peter* was numbred among the 12 Apoſtles, and that the *Pope* being his Succeſſor actually is and ought to be numbred among the Cardinals, & that after the *Popes* death to teſtifie that he was ſtill a Cardinall, it is one of the uſuall ceremonies at the *Popes* funerall, that a Cardinals hat ſhould be painted upon his coffin: and that therefore the firſt originall number was 26, and not 25. Contrariwiſe, if the number of the Beaſt had been ſaid to have been 676, the root of which number is ſo 26, that it can in no reſpect be ſaid to be 25, then it would have been alleaged,

Quòd Papa inter Cardinales connumeratur, ſignũ eſt pileus ex purpura qui in ſepulchro Papæ pingi ſolet Hieron. Manfredus de Cardinalibus cap. 9.

ged, that the Pope is *Vicarius Chriſti*, and that as Chriſt was not numbred among the Apoſtles, ſo the *Pope* ought not to be numbred among the *Cardinals:* and that therefore the firſt decreed number by *Marcellus* was 25, and not 26: and againſt this objection I ſee not what could have been materially replied.

But the wiſdome of God foreſeeing all theſe difficulties and ambiguities, and intending to declare exactly the true number of the firſt foundation of that Colledge of *Cardinals*, whereof the *Pope* is head, and knowing that it could not be foretold abſolutely without ambiguity, by one number onely (becauſe it is abſolutely unpoſſible to ſay truly, that that number was abſolutely in all reſpects 25, or that it was abſolutely in all reſpects 26, for as the *Pope* is *Vicarius Chriſti*, ſo it was 25 and not 26. But as he is *Succeſſor Petri*, and as he is numbred among the *Cardinals*, ſo it is 26 and not 25.) doth therefore ſet downe this number 666, that by our counting and extracting the root of this number he might lead us unto theſe two numbers the number 25, and the number 26, the laſt unities of both which numbers, are as two indiviſible extreames and limits, without and beyond which, this number of Antichriſts foundation

is not found, and between which, the very ambiguity of this numbers termination is in ſuch an admirable manner contained and confined, that although it may in divers reſpects be ſaid to be either of them; yet it can in no reſpect be ſaid either to be any other number * without, or beyond them: or to be ſo between them, that it may be ſaid to be neither of them. For as the root of 666 cannot be ſaid to be any number which is greater then 26, nor to be any number which is leſſe then 25, ſo neither can it be truly ſaid, that it is neither 25; nor 26. But as the originall number of the foundation of that Colledge was either 25, or 26, which way ſoever it be underſtood: ſo the root of 666 (conſidered as an abſolute number in *nudis eſſentialibus*, as it ought to be) is one of theſe two numbers, take it which way you will. For if this number 666, be conſidered as it is an abſolute number in it ſelfe, and as it is *quantitas diſcreta* onely, then the root of this number cannot at all be ſaid to be between 25 and 26, either as *medium participationis*, or as *medium abnegationis*. Not as *medium abnegationis*, becauſe it may be ſaid to be either, & in divers reſpects (although not by equall propriety of ſpeech) to be both of the extreames: not as *medium participationis*, becauſe in abſolute

* *without, that is extra, not ſine.*

lute numbers, unities immediatly ſucceeding each other, doe admit no latitude, either of extenſion, or denomination between them; and becauſe all unities in abſolute numbers are *ſimpliciter & abſolutè indiviſibiles*, that is, ſuch as cannot be divided into parts, either of the ſame, or of any other denomination. Wherefore as it is abſurd and impoſſible, to ſay that the number of Cardinals at the firſt foundation of their Colledge, was 25 Cardinals and halfe a Cardinall; or 25 Cardinals and three quarters of a Cardinall: ſo is it as unproper and unpoſsible to ſay that the root of 666 (being conſidered in *puris eſſentialibus*, and as an abſolute number) is 25 unities and halfe an unitie, or 25 unities & three quarters of an unitie. But as the root of this number is properly and expreſly 25, and yet in ſome reſpect 26: ſo the number of Cardinals was properly and expreſly 25, as it is above proved, and yet if the *Pope* be numbred among them, it may in that reſpect be ſaid to be 26. For becauſe ſuch a number was choſen and expreſſed to be the number of the Beaſt, as had a ſurd number for it's root, it is therefore certaine that the manner how the originall number of Cardinals was terminated, is ambiguous, and ſuch as could not by one number onely be expreſſed.

For the choice of ſuch a number as had a ſurd root, doth not make that which is certaine in it ſelfe, to be ambiguous unto us, but it makes the very ambiguity it ſelfe to be certaine, that is, it makes us certainly know, that although 25 ſhould be the onely expreſſe and firſt decreed number of Cardinals; yet that the *Pope* himſelfe (howſoever he be *Primus in ordine* and of another denomination) may, and muſt in ſome reſpect be numbréd among them, and may, and muſt in ſome reſpect be excluded from them. And being the *Pope* muſt be numbred among them, as he is *Succeſſor Petri* in his Apoſtleſhip, and muſt not be numbred among them, as he is *Vicarius Chriſti*, or as he is *Succeſſor Petri* in his Vicarſhip of Chriſt, why may it not therefore be ſaid, that the Root of this number doth foretell, not onely the number of the Cardinals, but alſo, that the *Pope* ſhould pretend himſelfe to be, both *Vicarius Chriſti*, and *Succeſſor Petri*. But however this may be, or ſeem to be too nice & intricate, yet I am perſwaded that thoſe few which fully underſtand what the ſurd root of a number is, and how it ought to be denominated, cannot but confeſſe that here is a ſtrange & extraordinary ſimilitude, between the *Papacie in its firſt originall, and the root of the number

* By the Papacie I underſtand that College of Cardinals of which the Pope is head.

ber 666; and perhaps the likeneſſe is ſo great, and ſo exquiſite, that mans underſtanding is not able fully to cõprehend it, nor the tongues of Angels to expreſſe it. And thus much I conceive to be ſufficient to have ſaid in way of anſwer to ſuch objections as are above mentioned, and that a reaſon might be ſhewed, why it was neither poſsible nor convenient, that any perfect ſquare number, could ſo perfectly characteriſe the Papacie, as ſome one of thoſe numbers which are contained between the number 625, and the number 676. But yet it may be here farther added, that although the number 25 be *ſimpliciter*, and may be truly ſaid to be the root of all thoſe numbers which are contained between thoſe two ſquare numbers 625 and 676, yet the number 26, may *ſecundùm quid*, that is, in ſome reſpect, be alſo ſaid to be the root of ſo many of thoſe numbers as are neerer unto 676 then to 625, and for this reaſon it was moſt convenient, that the number of the Beaſt ſhould be greater then the number * 650, and leſſe then 676: that ſo taking *proximum vero pro vero*, it might in ſome reſpect, although not properly, be ſaid to be 26. *But ſpeaking properly and ſtrictly, the root of 666, can be ſaid to be no other Cardinall number but 25.

* *For if any number leſſe then 650, and greater then 625 had beene taken, then the root had beene 25, both taking* minus vero, *and alſo taking* proximũ vero pro vero, *and ſo by conſequence it could in no reſpect have been ſaid to be 26, as in ſome reſpects it was neceſſary it ſhould be.*

becauſe *Quod ineſt in dicitur de, & quod non ineſt in non dicitur de*, that is, becauſe it is to have it's denomination from the greateſt ſquare nũber contained in the number 666, and not from that number which is not contained in it, as it is above declared.

CHAP. 28.

A farther and a full anſwer to all objections about the Root of 666, drawne from the conſideration of the figure of that number, by which the figure of the City of Rome *is exactly expreſſed.*

A Reaſon may be yet farther demanded, why of all thoſe numbers which are between 650 and 676, there was no other number expreſſed to be the number of the Beaſt, but onely the number 666, to which I anſwer, that as it was moſt convenient for the reaſons above alleaged, that the number of the Beaſt ſhould be between thoſe two numbers; ſo there may be many reaſons here alleaged, why the number 666 was choſen rather then any other. Firſt, it may be ſaid that no other number whoſe root was 25, could be expreſſed by the numerall letters of the Beaſts name, as concerning the word λατῖνος, and divers other

ther names of this Beaſt, in divers languages hath been, and may be obſerved.

Secondly, it may be ſaid that the number 666 was choſen rather then any other number, whoſe root was 25, that by the two laſt figures of this number, or by the number ſignified by the two laſt figures of this number, there might be an alluſion to that image mentioned *Dan. cap* 3. whoſe height was 60 Cubits, and the breadth 6 Cubits. Which Image as Mr *Forbs* doth not without probability intimate, may very fitly ſhadow forth the Papacie. For as divers Nations, Tongues, and Languages were allured with all kindes of Muſick, and inforced by the fierie furnace, to fall down and worſhip that Image: ſo divers nations and languages have been both allured by the muſick of all kinds of flatteries and falſe doctrines, and alſo inforced by fierie Furnaces and other torments, to fall downe and worſhip that Idoll Shepheard at *Rome*. But as *Nebuchadnezzar* to his great aſtoniſhment, ſaw foure men walking in the midſt of the fire, inſteed of thoſe three which fell downe bound at the firſt: ſo the *Pope* to his terror may behold, that the number of Proteſtants increaſeth daily notwithſtanding his fierie perſecutions, and thoſe that heretofore

fore lay dead for a time, in the ſtreet of the great City which ſpiritually is called *Sodome* and *Egypt*, doe now ſtand upon their feet againe in greater numbers, and cauſe feare to fall upon their enimies.

But if neither of theſe reaſons, nor any thing yet ſaid, give ſatisfaction to iudicious readers, nor ſhew ſufficient cauſe why the number 666 ſhould be choſen rather then 625, or any other number whoſe root is 25; yet I am confident that that reaſon being added to it, which I ſhall now ſet downe in the laſt place concerning the figure of the number 666, cannot but give full ſatisfaction to all ſuch as underſtand it. For as the root of 144 is oppoſed to the root of 666, ſo alſo is the figure of that number oppoſed to the figure of this, and as the root of 666 exceeds the root of 144 by a double proportion and ſomewhat more, ſo the figure of 666, exceeds the figure of the number 144, by a double proportion and ſomewhat more. And as divers myſteries have been already found out, by the application of the root of the number 666, to ſuch things as pertaine to the Papacie: ſo there remaine ſome myſteries to be found out, by application of the figure of the ſame number to the City of *Rome*. For as the actuall application of

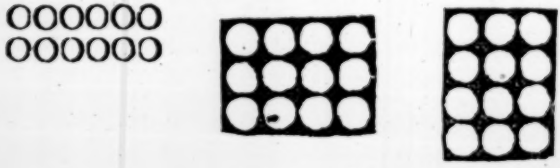
of that number which is the root of 144, to ſuch things as are mentioned in the deſcription of the new *Hieruſalem*, doth guide, and direct, and as it were confine the application of that number which is the root of 666, to ſuch things as are anſwerable and oppoſite unto them: ſo the actuall application of that figure which is the figure of the number 144, to that new [a] *Hieruſalem* deſcribed in the *Revelation*, is both an example and a warrant, ſhewing how that figure which is the figure of the number 666, ought to be applied to that City which is anſwerable and oppoſite to *Hieruſalem*. If therefore a reaſon be yet demanded, why the number 666 ought to be choſen to be the Beaſts number, rather then any other whoſe root was 25. I anſwer, that for what reaſon ſoever the number 144 was choſen rather then any other number, whoſe root was 12; for the ſame reaſon was the number 666 choſen, rather then any other number, whoſe root was 25. But no better reaſon can be given or imagined, why the number 144 ſhould be choſen rather then 145, or 146, or 154, or any other number, whoſe root is 12, but onely becauſe the figure of this number, is a perfect figure perfectly repreſenting the figure of the City *Hieruſalem*; & there-

[a] *And the city lieth foure ſquare and the length is as large as the breadth, &c.* Rev. 21. 16.

fore it may be concluded, that no better reaſon ought to be expected, why 666 ſhould be choſen rather then any other number whoſe root was 25, but only becauſe the figure of this number, doth perfectly repreſent the figure of the city of *Rome*. Now therefore that the truth of this may appeare, I muſt briefly expreſſe what figurated numbers are.

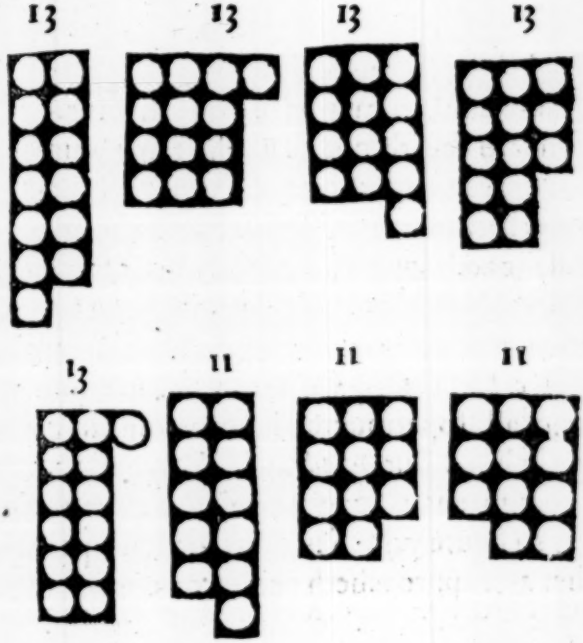
The ſumme of that which *Euclide* & others have written *de numeris planis figuratis*, that is, of flat ſuperficiall figurated numbers, is, that thoſe numbers onely are figurated numbers, which can be produced and made, either by the multiplication of one number by it ſelfe, or by the multiplication of ſome one number by another number: as for example, the number 12 is a figurated number, becauſe it may be produced & made by the multiplication of the number 3 by the number 4, and alſo by the multiplication of the number 2 by the number 6, as by the following figures, (wherein 12 unities are placed according to right angles, and equall diſtances) may plainly appeare.

12 12 12



But the number 13 or 11 can by no meanes be reduced to any *figure, wherefore they are not figurated numbers, neither can ſo many unities be placed any manner of way, but ſtill there will be ſomething wanting to make the ſquare figure compleat, or ſomething redundant which doth exceed it; as theſe examples ſhew.

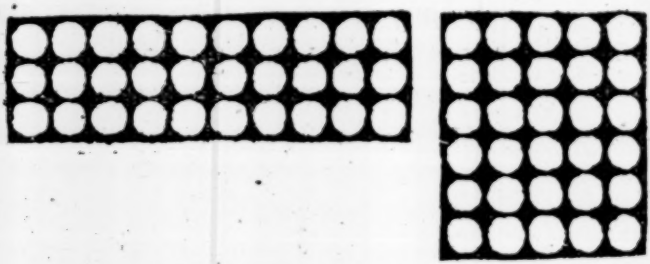
* *That is, to any quadrangular figure ſtraight lines and rectangles either of equal or unequall ſides.*



The number 30 is a figurated number, be-

cauſe three times ten, or five times ſix make this number, as theſe examples ſhew.

30 30

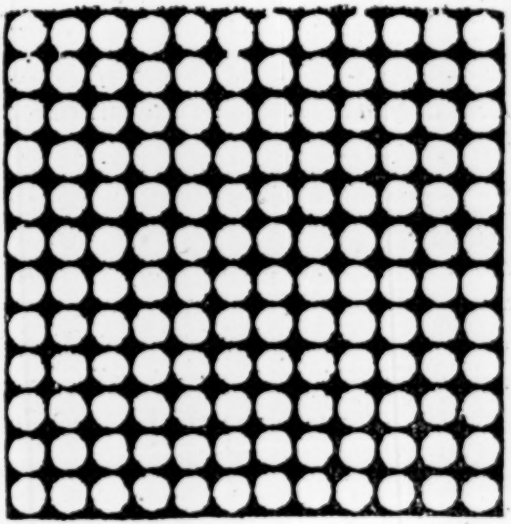


And by theſe examples it may be obſerved, that the ſame number may have divers figures. And when it ſo falleth out that the ſame number may be varied into divers figures, then that figure which commeth neareſt unto the equilaterall ſquare figure is the moſt perfect figure. For, *Quadratum æqualium laterum* is *perfectiſſimum in ſuo genere*, and the equilaterall ſquare figure is *capaciſſima figura*, the moſt capacious figure, of all Iſoperimetrall figures conſiſting of 4 ſtraight lines. But *Quadratum oblongum*, that is, ſuch a figure as is longer one way then the other, is a figure which is more or leſſe perfect, either as it approacheth neerer, or as it is farther diſtant from the perfect ſquare of equall ſides. Now when the figure of any given number is ſought after, that is ſtill to be accounted the figure of that number, which either is a perfect

ſquare

ſquare, or neereſt unto it. For when the ſame number is capable of divers figures, the rule is, *Denominatio ſit à præſtantiori*, that is, the moſt perfect figure is to give denomination to the number. As for example the number 144. may be made either by multiplying 12 by 12, or 9 by 16, as theſe examples doe ſhew.

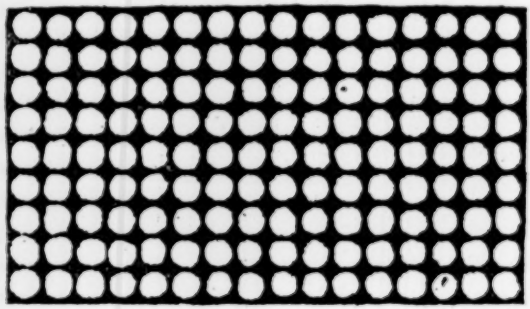
12



12 12

12

16



9 9

16

Yet this number is named a perfect ſquare number of equall ſides, from the more perfect figure, and not from the other; and this, and not the other, ſheweth the true figure of the City *Hieruſalem*.

Now then that the true figure of *Antichriſts* City may be found out, let us ſeek after the figure of the number 666: for the moſt perfect figure that this number is capable of, is as exactly applicable to *Rome*, as the moſt perfect figure of the oppoſite number is to *Hieruſalem*. The neareſt way that J know to finde whether any number given, be a figurated number or not, & to finde what is the moſt perfect figure of it, is to divide the number given by its own root, & ſeverally by all ſuch numbers as are leſſe then it, if after the performance of every ſeverall diviſion,

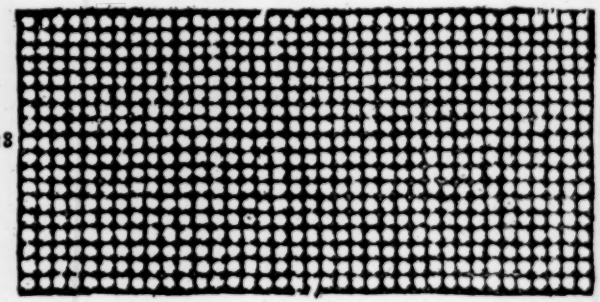
viſion, there doe ſome fractions remaine, then is the number given no figurated number; but ſo many times as there doe no fractions remaine, of ſo many ſeverall figures is that number capeable, of all which figures, that which either is the equilaterall ſquare, or elſe that which is neareſt unto it, is the moſt perfect figure which is ſought after. I divide therefore the number 666 by 25, the quotient is 26, and the fractions are $\frac{16}{25}$ ſo that it doth not yet appeare to be a figurated number, but by this firſt computation it appeareth to be no perfect ſquare number of equall ſides, as 144 is; and therefore by this firſt diviſion it may be concluded negatively, that the City of *Antichriſt* is not of an equilaterall ſquare figure as *Hieruſalem* was. In the next place I take away one unitie from the number 25, and I doe againe divide the number 666 by the number 24, the quotient is 27, and the fractions remaining $\frac{18}{24}$ and becauſe there be fractions remaining, it doth not yet appeare to be a figurated number, in the next place J divide the number 666 by 23, the quotient is 28, the fractions remaining are $\frac{22}{23}$. In like manner if the number 666 be divided by 22, the fractions remaining are $\frac{6}{22}$. If by 21, the fractions are $\frac{15}{21}$. If by 20, the fractions are $\frac{6}{20}$. If by 19, the fraction is

one

one unitie, but if it be divided by 18, the quotient is 37, and no fraction remaineth; by this therefore it may be concluded that 18 being multiplied by 37, the product muſt be 666, and therefore this number is a figurated number, and that the moſt perfect figure of it is, *Quadratum oblongum proportione quaſi duplà*, that is, an oblong ſquare figure in which the length exceeds the breadth by a double proportion and ſomewhat more, as by this figure may appeare.

If furlongs be added to theſe numbers, it commeth neer to ſhew alſo the quãtity of the City, for Rome *is, or not long ſince hath been, about 37 furlongs in length, and about 18 in breadth, and d th, or hath contained about 666 furlongs of ſquare meaſure, but as this is manner of meaſuring the City of* Antichriſt *is not drawne from the like example of the oppoſite numbers of* Hieruſalem; *ſo neither is it ſo exact as the manner of meaſuring which is thence derived.*

37



18 18

37

Now how fitly this figure agreeth with the figure of th e City of *Rome* let all men judge, and ſhew if they can any one regular figure that comes nearer unto it. There cã be no greater teſtimony for the truth of this, then the teſtimony of thoſe who nether knew, nor aimed at any ſuch application as I doe, and yet have affirmed the figure of the City of *Rome* to be the ſame with

with this, as a late learned Commentator upon the *Revelation* hath affirmed in these words, *Iam vero Roma hodierna seu Pontificia ambitum habet nonnisi 13 aut 15 milliarium, ut norunt, inquit Lipsius, qui dimensi sunt; formam ut & ex ichnographia ejus videre est, quadrangulari proximam oblongam proportione quasi* * *duplâ*. I doe therefore now conclude, that as the most perfect figure which the number 144 is capeable of, sheweth and representeth the true figure of the Citie *Hierusalem*; so the most perfect figure that the number 666 is capeable of, sheweth & representeth the true figure of the City of *Rome*. These things are so certain and perspicuous to all such as doe understand what figurated numbers are, that I am perswaded they cannot, nor will not desire a more satisfying reason, why the number 666 was named to be the number of the Beast, rather then 625, or any other number whose root may be said to be 25, especially if they doe consider these three things. First, how great a mystery concerning the figure of the City of *Rome*, is by this meanes revealed. Secondly, how plainly and expresly this reason is warranted & confirmed, by the evident application of the figure of the opposite number to the opposite City *Hierusalem*. And thirdly, it may be observed,

Commentationum Apocallyp. part. 2. p. 152.

* *The* Disegno *and* Ritratto *of* Rome, *set forth at* Venice, *and fixed to* Ortelius *his* Theatrum Orbis, *is so delineated, and the longitude being taken from the castle of* S. Angelo *or* mole di Adriano, *to* S. Iohn *of* Lateran, *compared with the latitude, observed from Saint* Peters *Church in the* Vatican, *to the church called* S. Maria del Populo, *carrieth the very same double proportion mentioned by* Lipsius. *Thus I have been informed, but cannot yet procure the sight of that book.*

All ſuch numbers as are included between the two ſquare numbers 625 and 676, either are no figurated numbers at all, as 661, 659, 669, &c. or elſe are ſuch whoſe moſt perfect figures doe plainely differ from the figure of 666, and therefore from the figure of Rome.

that if but one unity be added unto, or ſubtracted from the number 666, the figure of it is quite altered and changed, and ſuch as either commeth nearer to *Hieruſalem* then *Rome*, as the figure of 667, or ſuch as differeth more from the true figure of *Rome*, then that figure which is above expreſſed. And thus much of the figure of *Rome*, and of the figure of the number 666, by which perhaps many other things may alſo be found out.

CHAP. 29.

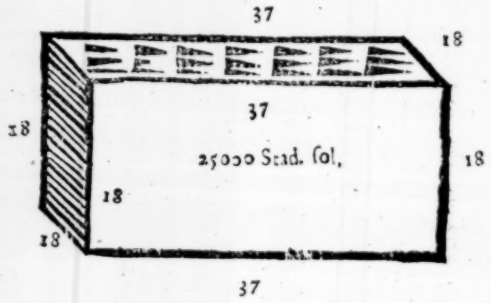
Objections anſwered, and difficulties cleared, (even to ſuch as have no knowledge in Arithmetick) concerning thoſe ſolid figures and numbers, by which the ſeverall meaſures of the compaſſe of Rome, *and the new* Hieruſalem *may be found out. Alſo ſome other objections breifly anſwered.*

HAving now found out the true figure of *Antichriſts* City, ſome things may be here added to that which is above ſaid concerning the meaſures of it; and ſo much the rather becauſe thoſe imaginary meaſures of the new *Hieruſalem*, by which the true meaſures of the literall *Hieruſalem* are truly, though myſtically deſcribed, do as well depend upon the figure

gure of the City there expreſſed, as upon the ſolid number which is there named. For it may be objected that that imaginary ſolid figure by which the perimeter of the new *Hieruſalem*, was found out, was made onely by multiplying the whole *Area* into the length, or into the breadth of it ſelfe; and that therefore that imaginarie ſolid figure, by which the perimeter of the oppoſite City is to be found out, ought not to be a Cube, as it is above ſaid, but ought to be made onely by the multiplication of the *Area* by the length or breadth of it ſelfe, having alſo reſpect unto the figure of it. To this objection I anſwer, that although the *Area* or *Baſis* of a Cube be not like in figure to the *Area* of the Citie of *Rome*, yee it may be equall in compaſſe unto it; and perhaps the literall *Hieruſalem* was not exactly and preciſely of an equilaterall ſquare figure, & yet it may be equall in compaſſe with that cube mentioned in the deſcription of the new *Hieruſalem*. But yet nevertheleſſe J grant that ſuch an imaginarie ſolid figure, as this objection aymeth at, and ſuch a one as is not a perfect Cube, but is agreeable and applicable to the figure of the City of *Rome*, may be deduced fitly and analogically from the oppoſite meaſures of the new *Hieruſalem*, and may alſo truly ſhew the

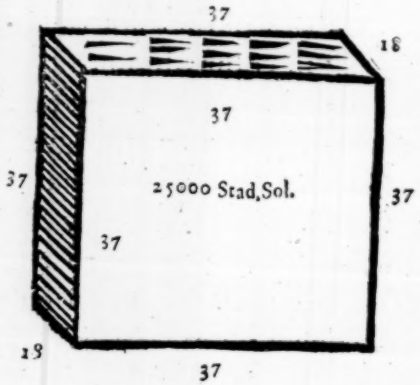
meaſures of the City of *Rome*, as by theſe figures following ſhall be declared.

The firſt Figure.



The number 18 and 37, are not here placed to ſhew the true lineall meaſures of theſe figures, but to ſhew the proportion of them.

The ſecond Figure.



The ſolid meaſures of both theſe ſolid figures muſt be underſtood to be 25000 furlongs, that ſo they may be anſwerable to thoſe

12000

12000 furlongs, which are the true meaſure of the oppoſite ſolid figure, raiſed upon the ſquare *Area* of *Hieruſalem*, by multiplying the *Area* it ſelfe by its own length or breadth. For ſo likewiſe theſe two figures are made by multiplying the *Area* of the Citie of *Rome* by its length in the one figure, and by its breadth in the other figure. For becauſe the length of this *Area* differeth from the breadth, therefore two ſolid figures ariſe from their ſeverall meaſures; whereas by the *Area* of *Hieruſalem*, in which the length and breadth are all one, there can but one ſolid figure be produced. Now becauſe theſe two ſolid figures (of which one is equall in height to the breadth of the *Area* of *Rome*, and the other equall in height to the length of the *Area* of *Rome*) cannot be both of them truly applied to the meaſures of *Rome* at the ſame time, and becauſe no reaſon can be given, why one ſhould be taken rather then the other (they being both derived, preciſely after the ſame manner, from the figure and meaſures of the *Area* of *Rome*) as the oppoſite ſolid figure is from the *Area* of *Hieruſalem*. Therefore they muſt both of them truly expreſſe the meaſures of the City of *Rome*, but at divers times. The firſt figure in which the height of this imaginarie City is e-

quall to the breadth of the *Area*, ſheweth the meaſures of the *Area* of *Rome*, at that time in which Antichriſt began firſt to lift up himſelfe and to beare ſway in it. The ſecond figure, in which the height of this imaginary City is increaſed from being equall to the breadth of the *Area* to be equall to the length of it, ſhewes the meaſures of the *Area* of *Rome*, at that time when the pride of Antichriſt ſhall be at the higheſt, and when his Kingdome ſhall begin to be top-heavie, and to threaten a downefall both to it ſelfe, and to thoſe that depend upon it. Whoſoever therefore deſires to know how many furlongs in compaſſe *Rome* heretofore was, when it was at the greateſt that it hath been at, ſince the firſt remarkable foundation of the Papacy; let him by computation finde out the[a] perimeter of the firſt ſolid figure above mentioned, ſuppoſing the ſolid content of the figure to be 25000 furlongs. And whoſoever deſireth to know how many furlongs in compaſſe *Rome* was, when it was in its greateſt perfection, beauty and ſtability, that hath been incident unto it, ſince the firſt remarkable foundation of the Papacy; let him by computation finde out the[b] perimeter of that ſolid Cube, of which I have above ſpoken, ſuppoſing the ſolid content of

a *Which perimeter if I have rightly caſt it, is about 140 furlongs and od paces, that is 17 miles and an halfe &c: which meaſure as it is leſſe then the compaſſe of Rome as it was under the heathen Emperours, ſo is it greater then moſt writers have affirmed it to be at any time ſince the Pope ruled in it.*

b *Which is 14 miles and an halfe, and almoſt halfe a quarter of a mile. as is above ſhewed.*

of itto be 25000 furlongs. And laſtly, whoſoever deſireth to know, how many furlongs in compaſſe *Rome* now is, or ſhall be when it ſhall be at the leaſt that ever it ſhall be at, before its utter ruine and deſtruction, let him by computation finde out the [c] perimiter of the ſecond ſolid figure above mentioned, ſuppoſing the ſolid content of that figure to be 25000 furlongs, and he ſhall be then reſolved that the wiſdome of God by the root and figure of this number 666, hath ſo exquiſitely ſet downe and foretold all the differing remarkable magnitudes of the City of *Rome* ſince the *Pope* ruled in it, that there is no imaginable exactneſſe wanting. But becauſe theſe things are darke and intricate, and thoſe which have not (and many which have) a competent knowledge in Geometry cannot yet readily finde out the perimeter of a ſolid figure having only the ſolid content & proportion of the whole figure given, but none of the lineall meaſures, therefore ſuch as would have the truth of theſe things made plaine and evident, even to their ſenſes, may conſider, that it is a true rule, *vt pondus ponderi, ita Solidum ſolido*, that is, As weight to weight, ſo is ſolid meaſure to ſolid meaſure. If therefore one ounce of ſoft wax, or clay, or any other Homogeniall ſubſtance

[c] *Which is, if I have rightly caſt it, 110 furlongs, and 66 paces, that is 13 miles and 3 quarters. which meaſure how neare it comes to that which ſome late writers have obſerved, may appeare by theſe words of Georgius Braun & Franciſcus Hogenbergius.* Quod ſi urbem ad noſtræ ætatis cõſuetudinem metiri volemus, vix paſſuum milia 14 omnis Romæ & Janiculæ ſive Tranſtiberinæ regionis, & Vaticani ambitus implebit in Indice 3° Appendicis ad civitates orbis.

ſubſtance be taken, and be moulded and faſhioned according to the figure of a Cube, whoſe length breadth and height are equall, and be ſuppoſed to repreſent 1000 ſolid furlongs; then the length of one of the ſides of this little Cube, being divided into 10 parts, every one of thoſe parts do repreſent the true length of one furlong. (for 1000 is a perfect and exact Cubicall number, whoſe Cubicall root is 10.) Let there be therefore a ſcale made or a line divided, containing 100 or 200 of thoſe parts or diviſions. And a line being thus divided let there be another peece of the ſame wax taken, being in weight preciſely twelve times as much as the former, if the former litle Cube were one ounce in weight, then let this be juſt 12 ounces, and let it be made and faſhioned according to the figure of a Cube. Then let the compaſſe or perimeter of this greater Cube be meaſured by thoſe diviſions of the litle Cube, or by the ſcale above mentioned, and the perimeter of it will appeare to our ſenſes, and will be found to be 91 of thoſe diviſions, & ſome fractions remaining; as it is above ſhewed, that the meaſure of the compaſſe of the new *Hieruſalem* is 91 furlongs and ſome odde paces. Then let there be another peece of the ſame wax taken, being 25 ounces

in

in weight, and let it be made into a Cubicall figure alſo. And let the compaſſe of this be meaſured by the ſame diviſions above mentioned, and it will be found to be 116 of thoſe diviſions and ſome fractions remaining. Then let the ſame Cube or another peece of the ſame wax equall in weight unto it, be moulded into an oblong ſolid rectangular figure having 4 equall ſides, the length exceeding the breadth or thickneſſe by a double proportion and ſomewhat more, as 37 is to 18, ſo that it may be like in its proportions, to the firſt of the two figures above mentioned, in which the height is equall to the breadth of the *Area*: and then let the perimeter of the *Baſis* or *Area* of this figure be meaſured by thoſe diviſions of the litle Cube firſt mentioned, and it will be found to be above 140 furlongs as is above ſaid. Laſtly let the ſame peece of wax or another equal in weight unto it be transformed into the figure and proportions of the ſecond figure above mentioned, in which the height is equall to the length of the *Area* of the ſame figure: and then let the perimeter of the *Baſis* or *Area* be meaſured by the ſame diviſions of the ſcale and litle Cube firſt made, & the perimeter will be found to be, about 110 fur-

longs, as is above ſaid. And by this means J ſuppoſe, thoſe that have litle, or no inſight in Arithmetick, may underſtand and ſee, how the perimeter of the new *Hieruſalem* is myſtically expreſſed by the meaſures of a ſolid Cubicall figure in the 21 Chap. of the *Revelation*; and may alſo conceive how the divers meaſures of the myſticall *Babylon* or new *Rome*, may be, *mutatis mutandis*, analogically deduced from them.

If it be objected againſt that which J have above ſaid concerning the ſolid meaſure of the new *Hieruſalem*, and conſequently againſt all that I have above ſaid of the meaſures of *Rome*; that according to ſome Copies and Editions, the words in the text are not, δώδεκα χιλιάδων. but δώδεκα χιλιάδων δώδεκα. that is, not twelve thouſand, but (as ſome interpret it) twelve times twelve thouſand. J anſwer firſt, that that reading which I have followed, is moſt generally and commonly received. Secondly, that theſe words δώδεκα χιλιάδων δώδεκα, doe more properly and more probably ſignify twelve thouſand and twelve, (which cauſeth no conſiderable alteration in the meaſures) then twelve times twelve thouſand. For if that number had been intended, then it ſhould have been ſaid, δώδεκα χιλιάδων δωδεκάκις, or rather δωδεκάκις δώδεκα χιλιάδων,

δων, or ἑκατὸν τεσσαράκοντα τεσσάρων χιλιάδων. Laſtly, ſuppoſing both theſe divers readings of this text were equally probable, yet being the meaſure of 12000 furlongs, doth agree with the meaſures of the ſame City ſet down by *Ezechiel*, and the meaſure of twelve times twelve thouſand cannot agree with them, therefore that is the true reading, and not this. For by what meanes can we better interpret a doubtfull and ambiguous place of Scripture, then by comparing it with another place of Scripture, which is cleare and out of queſtion.

If it be objected, that 12000 furlongs cannot be the exact meaſure of the new *Hieruſalem*, becauſe the new *Hieruſalem* is an exact Cubicall figure, but 12000 is not an exact Cubicall number. I anſwer, that howſoever ſome Authors which doe write of theſe meaſures, doe ſeem to imply ſome ſuch objection, concerning the ſolid meaſure; and *Lira* concerning the ſquare meaſure of the *Area* of this City, where he endeavours to apply this number 12000 unto it; yet there is no reality in this objection. For, that 12000, or any other number, which is not a perfect Cubicall number, or a perfect ſquare number, may yet be the exact ſolid meaſure of a Cube; and may exactly expreſſe the ſuperficiall

measure of an exactly square figure, is a certain and undoubted truth which cannot be denied, although perhaps some men doe not suddenly and easily conceive it.

J have now, as J hope, sufficiently answered all such objections, as J doe yet know, can be materially objected against the substance of that which I have above written. And I am willing to publish these things (notwithstanding I cannot but discover much ignorance and weaknes with them) that J may know what more can be objected against them. Wherefore J do humbly and earnestly desire, those religious, wise, & learned men, which doe not yet believe that the Pope is *Antichrist*, nor that this is the true interpretation of his number, that they would not conceive their own apprehensions, which seem to make against these positions, so paræneticall, as if nothing but vaine jangling, could be replied unto them. Let them publish them to the world, that Truth may be discovered, errors confuted, the Church inlightned, *Antichrist* revealed, and God glorified. They may perhaps receive satisfaction beyond their expectation, if not from me, yet from those who are better able to defend so much truth as I have written then I my selfe can be. As for *Romish Catholiques*, especially

eſpecially ſuch as are ſeducers of others, & ſuch as are truly Italionated, J doe well know that no evidence of truth is ſufficient to convince them; and that although a man ſhould bray them in a morter with a peſtle, yet would they not ceaſe to gain-ſay thoſe truths, which they are not able to confute. But for thoſe of their laitie, who out of ignorance and ſimplicity are ſeduced by them (of which there are many in this Kingdome) I doe rather pray for their converſion, then deſire their confuſion, and that God would vouchſafe to open their eyes, that they may wonder at themſelves, for having been ſo long deceived by thoſe hypocrites at *Rome*; who are that very Synagogue of Sathan, and that corporation of falſe Prophets, in whom dwelleth bodily, the fulneſſe of that ſpirit of *Antichriſt*, and the fulneſſe of that ſpirit of error, which was to come into the world. For the farther manifeſtation of which truth, if it hath pleaſed God to diſcover any thing by me; it is, becauſe he is ſometimes pleaſed to ſhew his ſtrength in weakneſſe, and to chuſe things that are weake, and things that are deſpiſed, to bring to nought things that are mighty. To him therefore, who is the onely wiſe God, and

who will in due time discover all necessary truths to his Church, be all Glory and Praise for ever. AMEN.

FINIS.